ZION'S HERALD.

Behold, I bring you good tidings — THE EVERLASTING GOSPEL

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VI. No. 46. | **BOSTON, WEDNESDAY, NOVEMBER 18, 1835.** | **Whole No. 320.**

ZION'S HERALD.
Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR,
ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop of the Protestant Episcopal Church, in the Diocese of Vermont:

LETTER IV.

RIGHT REVEREND SIR—"*The Temperance Society is not based on religious, but on worldly motives.*"—Such is your first position; and we are altogether mistaken, if your Reverence might not have been as profitably occupied, in gathering figs from thistles, as in attempting to wrest such an inference as this, from the premises, which you have exhibited before us. To the argument, by which you justify this assertion, you solicit "our best attention, because it is fundamental to the whole." We have complied with this reasonable request; and, should we be enabled, by the blessing of Heaven upon our poor labors, to demonstrate that your very foundation is no better than stubble, your Reverence, we trust, will not hesitate to abandon the superstructure, with such reasonable haste, as becomes a prudent man.

Your argument here is brief, and commences thus:

"Temperance is a virtue, intemperance is a vice. The particular species of intemperance, against which this new Society is directed, namely drunkenness, is frequently mentioned in the Bible. Of course it is not a new sin, but an old one—repeatedly described and expressly forbidden by the Deity, both in the Old and in the New Testament. Nor does it make the slightest difference in the question, whether ardent spirit, or wine, or any other strong drink be the instrument of intoxication; because when the Almighty forbids the sin, he forbids it by one instrument as much as by another."

Thus far we perfectly agree; nay, more, we would give additional force to the concluding sentence, and employ it as a sound and sensible argument, against the use of all intoxicating articles, liquid and solid. You proceed thus:

"But the principle on which we are commanded to abstain from sin, is the authority of the divine law. The paramount reason why certain things are avoided by us as sinful, is because God has forbidden them. And hence, the Christian has no difficulty in answering the question: What is sin? in the words of St. Paul, where he saith, 'Sin is the transgression of the law.' The same motive is held forth by the Almighty, as our reason for virtue, viz: the divine will. '*Thus saith the Lord*,' is the great argument for the practice of all good, and for the abandonment of all evil; and so far does this principle extend, that St. Paul saith, 'Whether ye eat or drink, or whatever ye do, do all to the glory of God,' that is, in reference to his will. Of course, faith must be the fountain of all virtue, in the eyes of the Christian. 'Without faith,' saith the same Apostle, 'it is impossible to please God,' because the controling maxim of his government must be submission to his will, and without that submission, we cannot hope for his approbation."

We are not disposed to differ from you here. We subscribe, of course, to the declaration, that "*the paramount reason, why certain things are avoided by us as sinful, is because God has forbidden them.*" Such surely is the *paramount* reason, but it is not the only reason, for there are others, perfectly consistent with the plainest dictates of common sense, and which are pointed out in the word of God himself. If you will cast your eye at the Fourth Annual Report of the British and Foreign Temperance Society, page 137, you will find the following observations in the speech of the Hon. and Rev. W. B. Noel: "If we could get every man to hear the gospel; could we bring before our listening fellow men the news of a Saviour's love; could we but awaken the attention of the inconsiderate, and fix the thoughts of the thoughtless, there would be higher motives substituted, than those which now operate: but till that season arrives, we must use the most powerful means we can: we must appeal to the temporal fears and temporal hopes, till we can get them to listen to those, which appeal to higher feelings. Does this seem to require sanction? It seems to be so obviously the dictate of our common understanding, that I am half ashamed of applying scriptural sanction to justify it. But if there are those, who ask for scriptural sanction for using these means and motives, for appealing to the selfish fears and hopes of men with respect to duty, I turn to the book of God, and I find abundant proof, that such appeals are sanctioned by infinite wisdom. Why were the Israelites of old urged not to turn to the right hand or the left from the commandment of Jehovah their legislator? The word of God declares 'Ye shall walk in all the ways, which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.'" We regret, that we can find no space for a longer extract from this admirable speech. God knows whereof we are made, he remembereth that we are but dust; and the very commandments of the decalogue are connected with the idea of temporal advantages; the continued mercies of Heaven and length of days, are among the consequences of obedience. Having laid down your first principles in the preceding quotations from your lecture, you proceed thus:

"Now the Temperance Society, as such, adopts nothing of all this; but simply demands a written pledge of abstinence from ardent spirits, as the single condition of membership; from which it results undeniably, that in this Society, the unbeliever is on an equal footing with the believer; the infidel with the Christian. How then can it be called a religious Society, when it asks no religion in its members? How can it be called a Christian Society, when an avowed Atheist might be its President? How can it be said that the Constitution of this Society rests on any other than worldly principles, when its offices are as much thrown open to such men as Thomas Paine or Robert Owen, as to the most zealous Christian upon earth? Thus far, then, the argument resolves itself into a very simple syllogism. There can be no Christian Society which does not acknowledge Christ. But the Temperance Society does not acknowledge Christ, because its conditions of membership are made to suit the unbeliever; and therefore, it is not a Christian Society."

"*The Temperance Society, as such, adopts nothing of all this, but simply demands a written pledge of abstinence from ardent spirit, as the single condition of membership.*"—It is not easy to compress a greater amount of matter, utterly false and groundless, into so small a compass. The Temperance Society, as such, recognizes and adopts, without the slightest qualification, every thing contained in these two first passages, which we have quoted from your lecture. It is no fault of ours, if you have taken your standard and example, from some individual society, whose constitution may have omitted to set forth the great leading principles and motives of THE TEMPERANCE SOCIETY of our country. Now sir, you ought to have read, during your "*long and anxious examination*," the constitution of the American Temperance Society. You would there have found, that the eternal and temporal welfare of mankind are the great objects of the reformation. Had you taken the trouble to look into the matter, as you should have done, before you presumed to write upon a subject, of which you are singularly ignorant, you would not have limited the scope of the Society's labors to the abandonment of ardent spirit alone. Those wise and pious Christians, who framed the constitution of the American Temperance Society, clearly foresaw, that a pledge of abstinence from ardent spirits alone, could not ultimately suffice for the occasions of the world; and you will find a more comprehensive expression in that constitution. The preamble commences thus: "Whereas the improper use of *intoxicating liquors* has been found by experience to be the source of evils of incalculable magnitude, both as to the temporal and eternal interests of individuals, families, and communities; and whereas the prevalence of this vice has such a fatal efficacy in hindering the success of all the common means, which God has appointed for the moral and religious improvement of men;" &c. Now indeed, Right Reverend Sir, there is very little in all this, to indicate that the Temperance Society is based on worldly and not on religious motives. And, whatever may have been the limited character of the pledge, in the commencement of its operations, the comprehensive term, "intoxicating liquors," must satisfy your mind, that the society agrees with your Reverence, in the opinion, that it makes not the slightest difference "*whether ardent spirit or wine, or any other strong drink be the instrument of intoxication.*"

Among the duties of the Corresponding Secretary of the American Temperance Society, he is directed "*to make it a serious object to introduce into the publications of the day, essays and addresses on the subject of intoxicating drinks.*" He is also directed "*to make affectionate and earnest addresses to Christian Churches, &c. &c., and to set clearly before them the effect of spirituous liquors on health, on reputation, and on all the temporal and eternal interests of men, and to urge them by the most weighty arguments, drawn from the present and the future world,*" &c. &c. This savors not of mere worldly motive, Right Reverend Sir.

"How can it be called a religious society, when it asks no religion in its members? How can it be called a Christian society, when an avowed Atheist might be its president? How can it be said that the constitution of this society rests on any other than worldly principles, when its offices are as much thrown open to such men as Thomas Paine and Robert Owen, as to the most zealous Christian upon earth?" Such interrogatories are entitled to a grave reply, for no other reason, than because they are propounded by a Bishop. Permit us then to inquire, what does your Reverence understand, by a *religious society, and a Christian society?* Can there be no such thing, unless it be a *worshipping society*, such, for example, as the Baptist Society, or the Unitarian Society, or the Orthodox Society? If so, then, of course, the Temperance Society makes no pretension to the title of a religious or Christian society. Most truly, its grand object is called the cause of God; its public meetings are almost invariably gathered in the house of God; the operations of the day or evening usually commence with a solemn prayer from the man of God; reference is frequently made to the word of God, to prove the truth of the very thing, which your Reverence asserts, that drunkenness is "not a new sin, but an old one;" the most solemn and impressive arguments are drawn from a prospective contemplation of the eternal judgments of God; nevertheless the Temperance Society claims not to be a worshipping, religious society. It may be matter for surprise, to some persons, that we should presume such to be your meaning. We do not so presume; but, in reasoning with such a wrangler as your Reverence, and we employ this word, in the respectful sense of the British schools, we deem it convenient to begin afar off; and to cut away the surrounding brush wood, among which, should we succeed in driving you from your strong hold, you might be inclined to retire for shelter.—We next inquire, if your Reverence accounts the Bible Society and the Missionary Society to be *religious* or *Christian* societies? It may be well for the people to know, between what parallels of latitude their Bishop may be found. Now sir, we have made special inquiries, and have ascertained, at the fountain head, that *any* person may become a life member of the Bible Society, upon the payment of thirty dollars, and *any* person may become a life member of the Missionary Society, upon the payment of one hundred dollars. No person is required to subscribe a confession of faith; no applicant is asked or expected "*to acknowledge Christ;*" *no religion is asked* in the members of either of these two societies; no questions of any kind are asked of the applicants. Such men as Thomas Paine and Robert Owen may belong to either. Nothing will be required for their certificates of membership, but their money. In these remarks, we refer to Bible and and Missionary Societies, under the management of various denominations of Christians. I am aware, that every Episcopalian is now considered by our Church, a member of the Missionary Society, without any pecuniary consideration, and whether a member of the church or not. Until the General Convention, held in Philadelphia, during the summer of 1835, such was not the fact. Until this new organization, money was the only thing required, to constitute membership. No applicant was interrogated, in relation to his faith, or whether he was a Christian or a Jew. Learned and pious, and eloquent men, from their pulpits have exhorted those who cared nothing for religion, on its own account, to contribute to the funds of these societies, on the ground of political expediency, and because the preservation of the social compact is intimately connected with the maintenance of religion and the fear of God. And there is nothing unreasonable in this, since, in the language of another, upon a somewhat similar occasion, "it is lawful to take the devil's water to turn the Lord's mill." With your permission, we will now apply your Reverence's syllogism, without the alteration of a syllable, excepting the substitution of Bible and Missionary Societies, for Temperance Society: *There can be no Christian society, which does not acknowledge Christ. But* THE BIBLE SOCIETY *and* THE MISSIONARY SOCIETY, *do not acknowledge Christ, because their conditions of membership are made to suit the unbeliever, and therefore they are not Christian Societies.* By your attempt to show, that the Temperance Society does not acknowledge Christ, *because* its conditions of membership are made to suit the unbeliever, we are forcibly reminded of certain scruples of the Pharisees, which they would have been very likely to have presented, in the form of a syllogism, if there had been among them such an accomplished logician as your Reverence: *The true Messiah would not sit down at meat with publicans and sinners. But Jesus of Nazareth sitteth down at meat with publicans and sinners: therefore Jesus of Nazareth is* ***not the true Messiah.***

If the portion of your performance, which we have so far examined, be, as you have admitted, "*fundamental to the whole,*" the public, we believe, will easily decide, whether your Reverence has built upon a rock, like a wise man, or upon the sand. In connection with your first position, we have some additional remarks to offer, which we shall defer, till we have the honor of addressing you again. Of that, which was "*fundamental to the whole,*" nothing of a solid nature, to our own poor apprehension, remains. The fanciful superstructure appears to sustain you quite as well, however, as before; and, for the present, we will leave your Reverence in quiet possession of your castle in the air.

A MEMBER OF THE PROT. EPISCOPAL CHURCH.

ERRATA IN LETTER III. TO BP. HOPKINS.—22d line from top, 1st column, for "till your statement," read "since your statement." 29th line from top, same column, for "it cannot be deemed," read "it cannot be denied."

FOR ZION'S HERALD.

OUR PROSPECTS IN NEW ENGLAND.

Since my connection with the Methodist Episcopal Church, which is nearly eighteen years, I have no recollection of so long an interval, in which there were no extensive revivals in New England, as has occurred, during the present year. But, of late, we have encouraging news from different parts of our Conference, and, more especially, from the interior of this State. Brookfield, Millbury, Dudley, Oxford, Natick, and other places are visited with refreshing showers. This is the season for protracted meetings; and I believe many of those which have already been held, have resulted in much good. Some, who have formerly advocated these meetings, now begin to doubt their utility. I hope this species of scepticism will not become very prevalent. Instead of indulging such misgivings, it would be far better, that we buckle on the whole armor of God, and prepare ourselves for a general battle. We are a little too speculative. We parley too much with the enemy. But let us be a little more zealous, and a little more practical, and we shall find ourselves altogether better prepared to contend with the common foe.

Another caution, perhaps, is necessary. The "intermeddling" of the southern advocates of slavery with our northern concerns, in attempting to deprive us of some of our dearest rights, and, especially, the right to *speak* what we *think*, has produced no small degree of excitement, and has, to some extent, "closed" the "door" against our efforts to save the souls of men. The caution I would give is,—that we suffer not this unhappy circumstance to *discourage* us. This dark cloud will soon pass by. We shall soon be able to have a fair understanding with our Christian brethren at the South. The veil, which covers the vile imposition that has been practised upon *them* by northern sycophants, will ere long be removed.

P. CRANDALL.

FOR ZION'S HERALD.

QUARTERLY MEETINGS.

I consider it of great importance to the Church and world, that every stated means of grace should be conducted in such a manner as to secure the object for which it was designed.

In the Methodist Episcopal Church, quarterly meetings are considered of so much importance to the Church, that a minister of age and experience is appointed to take charge of them. They are designed to establish and perpetuate a course of order and harmony in the Church—to stir up a spirit of piety—to beget, in the breasts of believers, an ardent desire to love God with all the heart—to awaken and convert sinners; in short, to give new energy to *all* our efforts. How obvious it must appear to every one, who takes this subject into consideration, that a careless manner of conducting them will *ever* render them almost useless. This loose state of things has long been lamented in this section of the country. Various plans of improvement have been suggested, but none of them have appeared to succeed according to the expectation of those who proposed them. Four-days meetings have been resorted to; and I rejoice in their success. But one thing should be remembered. Ministers are called together, perhaps, from a distance, at great expense; and the people in the place should, all the time they can afford from their worldly employments, be in attendance; but when the Presiding Elder arrives, few can be called together to unite with him in counsel, or join in worship. Of course, he passes round, almost ready to conclude that his work is useless.

To remedy this, let our four-days meetings be held IN CONNECTION with the quarterly-meetings as far as can be practicable.

Let each quarterly meeting be appointed to continue two days, whether including the Sabbath or not, commencing the evening previous with a fast prayer meeting.

Let the ministers, in the adjoining circuits and stations, attend, whenever it is convenient. The early exercises, although attended by few, will open the way for many more to be present at a later period, and, will afford the Presiding Elder an opportunity of *giving counsel*.

If we would have spiritual and active men in this charge, we must provide them something to do more interesting than riding from place to place, and meeting a few in love-feast, and holding a quarterly conference a few minutes.

It may be objected, that brethren, who have their worldly duties to perform, cannot attend so long. If some cannot, others can, and *will*; and should there be but few, it will do good.

Let us encourage our brethren to make some sacrifice for the sake of Christ.

D. KILBURN.

North Bridgewater, Nov. 2, 1835.

LIFE.

Oh, how many ties there are to bind the soul to earth! When the strongest are cut asunder, and the spirit feels cast loose from every bond which connects it with mortality, how imperceptibly does one little tendril after another become en[illegible]ed about it, and draw it back with gentle violence! He who thinks he has but one love, is always mistaken. The heart may have one overmastering affection, more powerful than all the rest, which, like the main root of the tree, is that which supports it; but if that be cut away, it will find a thousand minute fibres still clinging to the soil of humanity. An absorbing passion may fill up the soul, and, while it lasts, may throw a shade over the various obligations and the infinite multitude of kindnesses and tender associations that bind us to mankind; but when that fades, these are seen to twinkle in the firmament of life, as the stars shine after the sun has gone down. Even the brute, and the lilies of the field, that neither toil nor spin, put in their silent claims; and the heart that would have spurned the world, settles quietly down again upon its bosom.

TO MY MOTHER.

No words of mine thy love could bless,
For words are earthly things;
And thanks for all thy tenderness
Must seek for holier wings.

Yet, mother, oftentimes my heart
Feels a sweet thankful glow,
From out its deep recesses start,
In times you cannot know.

Then mother, would that I could prove,
What thoughts within me burn,
Of deepest thankfulness and love,
And hope to make return.

TOUCHING ANECDOTE OF COBBETT'S MARRIED LIFE.

"I began my young marriage days in and near Philadelphia. At one of those times to which I have just alluded, in the middle of the burning hot month of July, I was greatly afraid of fatal consequences to my wife for want of sleep, she not having, after the great danger was over, had any sleep for more than forty-eight hours. All great cities in hot countries are, I believe, full of dogs; and they, in very hot weather, keep up, during the night, a horrible barking, and fighting, and howling. Upon the particular occasion to which I am adverting, they made a noise so terrible and so unremitted, that it was next to impossible, that even a person in full health and free from pain should obtain a minute's sleep. I was, about nine in the evening, sitting by the bed: 'I do think,' said she, 'that I could go to sleep *now*, if it were not *for the dogs*.' Down stairs I went, and out I sallied, in my shirt and trowsers, and without shoes and stockings; and, going to a heap of stones lying beside the road, set to work upon the dogs, going backward and forward, and keeping them at two or three hundred yards' distance from the house. I walked thus the whole night, barefooted, lest the noise of my shoes might possibly reach her ears; and I remember that the bricks of the causeway were, even in the night, so hot as to be disagreeable to my feet. My exertions produced the desired effect: a sleep of several hours was the consequence; and, at 8 o'clock in the morning, off went I to a day's business, which was to end at six in the evening."

DECISION OF CHARACTER.—When Luther was summoned before a crowned Diet, and was commanded to retract his declaration, he addressed himself to the Emperor Charles V. who presided, and said, "As your majesty and the sovereigns now present require a simple answer, I reply thus without vehemence or evasion: Unless I be convinced by the testimony of Scripture, or by plain reason, and unless my conscience be subdued by the Word of God, I neither can nor will retract any thing, seeing that to act against my own conscience is neither safe nor honest." After which he added in his native German, the preceding having been spoken in Latin, "Here I take my stand. I cannot act otherwise. God be my help, Amen."

HORRIBLE DEATH BED.

A young man, a native of a neighboring city, who succeeded a few years ago to a fortune of $150,000, died on Tuesday night, in a miserable and wretched condition, in one of the hovels in a lane towards Corlaers' Hook. His name was Charles T——, leaving out the latter part out of respect to his worthy relatives, several of whom have occupied a respectable position in their country's service.

Charles became heir to an immense fortune on the death of an uncle who doated on him. He received an excellent education—classical and scientific; was introduced into good society on entering the world, and bid fair to become one of its brightest ornaments. At the age of nineteen, he went to Europe—travelled in England and France. In Paris, he fell into all the debaucheries of that gay capital—he lost a great portion of his fortune in play—he spent another slice in the most horrible licentiousness—and he returned to his native land a few years ago, shattered in constitution, in finances, in morals, in every thing.

Some two years ago he became connected with a worthless female in Philadelphia, who had formerly been the wife of a respectable mechanic.—But her passions getting the better of her reason, she left her husband's house, took an apartment of her own, and Charles became a constant attendant upon her person and her gratifications. This woman, with a fine person, some elegance of manners, little or no education, was mercenary, selfish and extravagant. She found that Charles had yet some property left—she insinuated herself into his good graces—she persuaded him to furnish her with a house in Ransom-street, we think it was, and here she began business in that infamous profession which is absolutely winked at by the hollow-hearted magistracy of every city in the Christian world. Mirrors, chandeliers, carpets, and all kinds of most elegant furniture were procured at the expense of Charles. She continued to keep the miserable youth in a continual round of dissipation—champagne suppers by night, drives and excursions by day, theatres, private dances, parties among her *coterie*, and a general round of pleasure and extravagance.

At last, after she got out of him all that he had, almost to the last dollar, she picked a quarrel one night—told him he was "a good for nothing scoundrel, and that he might go to —— for any thing she cared."

Charles being long since driven out of good society, now felt himself expelled even from the intercourse of those who had preyed upon his temper and swallowed up his means. Charles had long since forgotten the delicacy, taste, and nice feelings of virtuous society. He was naturally of a soft and elegant turn, but his late life had thrown into his conduct the worst and most vicious habits of the society with whom he had associated. He came to New-York a few months ago, and continued to follow the same habits of dissipation and extravagance till he was reduced to an awful state of miserv and weakness, both in mind and body.

About a week ago, he was seized with a complication of disorders, both mental and physical.—Without money, without friends, without consolation, he was left a prey to the horrors of a guilty conscience in a diseased and emaciated body. His eyes were sunken, his color was fled—in the prime of youth he appeared decrepit and miserably old. He was left alone in the hovel, laying in a miserable bed, almost without clothes, or any of the common necessaries of life, disease and distemper creeping upou his vitals, every hour, every moment, every second that he lived. A poor Irish woman, to whom he gave a ring, the last memorial of his birth and fortune, took care of his room for a few days, and procured a little morsel to eat, so as to sustain life. When left at rest from his disorder, his spirit would break out in the most awful alternations of despair, horror, remorse, and misery.—At times he would lose all traces of reason, and boldly call upon 'the devil himself to shake down for him that bed on the burning coals in the next corner.'

During such paroxysms he would use the most dreadful imprecations. At such times, Bridget the Irish woman, would fall down on her knees, reverently crossing herself, and looking at the ring he gave her, would pray for the poor youth that was dying. She says, "I said one night the Hail Mary twenty times and I do believe the Holy Virgin gave poor Charles a little ase." He slept sounder that night than he had done for a week. "Shall I call in Father Powers?" said she.

"No," said he, "call in Father Belial or Uncle Belzebub; they are more fitting for me; there is surely a very devil gnawing my very heart—hark!—hark!—don't you hear how he tears it to pieces—peace—peace ye murderous spirit, peace! peace!" Here he burst out again in fearful imprecations "making the night hideous." Remorse, shame, pain, racked both body and soul. "I have been a wretch, an unbeliever, a worse than infidel—If there is a single drop of repentance in my heart, I will go up—up—up—up—up—oh! oh! oh! oh!"—and then sank down in pure exhaustion.

The same night, after a furious fit of insanity, remorse, regret, and bitter revilings, he fell down completely stupefied and never again rose. He lingered a day or two in a species of languor, and literally died of rottenness and corruption. His remains were hurried into the ground as a nuisance; and as to his suffering spirit, may the merciful Father of all things have mercy upon its errors, its sins, its wanderings.

Thus ended a youth, who with more firmness and fortitude to resist the first approaches of temptation, might have been an honour to his country, to his family, to human nature. Alas! that such young men should throw themselves away.—*N. Y. Herald.*

A certain gentleman, who is not a member of the Temperance Society, being lately asked, by a dealer, to purchase some fine old Jamaica, dryly answered,—"To tell the truth, Mr. ———, I cannot say I'm very fond of rum. If I take over six tumblers, it's apt to give me the headach."

Friendship is the remedy for all misfortune; but ingratitude dries up the fountain of all goodness.

EDUCATION IN GREAT BRITAIN.

Brooks, in one of his letters from Europe, thus writes. Is there no American *Trollope*, who would like to visit England? She would find a *chance* of book-making, we *guess*.

A well-educated Englishman is a *foreigner*, in one sense, in about two-thirds of his own little *Great* Britain—and hence, perhaps, his sensitiveness in the matter of words. "*Wha*," says a Yorkshireman, opening his mouth at the Englishman's well-turned periods, in perfect stupidity—*wha'*, he repeats; and when he can't understand, adds, with a shake of the head,—"*Ah's nea scholard*," I am no scholar. "*Ah's boon t' toon*," I'm bound to town, says another. "*Seea Ah'll gang wi ye*," so I'll go with you. And then if you ask how far you may find it to be about—*aboon* a mahle and 'a hawf, nobbut, (only.) H is always Y, as *yeats* for *heats*, and *ot* for hot. No wonder, then, that when the poor Yorkshire girl went to London, she had reason for giving the following account of it, when asked how she liked it. "Marry, sur, Ah like nowther egg nor shell on't. They're sike a set o'fowk as E nivver seed wi' my een. They laugh and fleer at a body like onny thing. Ah went nobbut t'other day t't' becaker's shop, for a leeaf o'bread, and they fell a' gigling at mah, as in Ah'd been yan (one) o't' grittest gawrisons (fools) i' t' warld." Now, if I were to write after the manner of the Hamiltons, I would set this down as a specimen of good society English. And there is not, in it, one word of exaggeration; for nine-tenths of the peasantry of Yorkshire talk in this, or a worse manner; and it is indeed surprising, well illustrating, however, the difference between the locomotive propensities of our countrymen and the English, that such a language can be kept up in the heart of a country! How far the educated men of England surpass ours, who deserve the word *educated*, I shall show some day or other, when I look more at the Parliamentary orators.

[From the Christian Advocate and Journal.]

TO THE MINISTERS AND PREACHERS

Of the Methodist Episcopal Church within the New-England and New-Hampshire Annual Conferences.

Dear Brethren—Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

We have marked, with deep solicitude, the painful excitement which, in some parts of your section of our charge, has been producing disturbance on the subject of the immediate abolition of slavery in the slaveholding States. We are happy, at the same time, to be able to say, that, having now, between us, attended all the Northern and Eastern Conferences, as far as Troy inclusive, we have found no such excitement, of any moment, within any of them, except yours: and, even within yours, we know that a large and highly respectable portion of yourselves, with, we incline to think, a majority of our members and friends, greatly disapprove and deplore the existing agitations on this question. That a large majority of our preachers and people, within those of the non-slaveholding States, generally, to which our recent visitations have extended, are decidedly opposed to the modern measures of immediate abolitionists, we are well assured: and believing, as we do, that these measures have already been productive of pernicious results, and tend to the production of other yet more disastrous, both in the Church and the social and political relations of the country, we deem it our duty to address you a pastoral letter on the subject.

Enjoying as we do, in common with all our fellow-citizens, the protection of the Constitution of the United States, and the inestimable blessings resulting from the general union of the States, under its happy auspices, are we not bound, in conscience and honor, while we accept the benefit, on one hand, to maintain on the other, in good faith, that fundamental principle of the original compact of union, by which each State reserves to itself, and has guarantied to it by all the rest, the exclusive control of its internal and domestic affairs; and for which, consequently, the citizens of the other States are no more responsible, than for the domestic regulations under any foreign government? Can we indeed, taking human nature and the established laws of intercourse between states and nations as they are, reasonably suppose that the peace of the country, or even of the world, can be preserved on any other principle?

That a deep political game is involved in the present agitation of this question, there are evidences too strong to be resisted. Will you take it amiss, then, if we warn you against being drawn into that vortex, or suffering yourselves to be made the instruments of drawing others in?

The question of slavery, itself, it is not our purpose here to discuss: nor is there any occasion for it. The sentiment of our Church, on this subject, is well known. Our object is rather to confine ourselves to the practical considerations which press upon us in the present crisis; and which, we presume, cannot fail to arrest the attention of the humane, the pious, and the reflecting, of all parties.

"Speak not evil one of another, brethren," is a sacred precept as binding on us, surely, as any other. Now, are the strong denunciations which we have reason to fear are indulged in, even by some ministers, against portions of their brethren who reside where the laws do not admit of emancipation without removal, compatible either with this precept, or with that common Discipline by which we are united and bound as one body, and to which we have solemnly pledged ourselves to conform? Can we be ignorant, either, that such a course must inevitably tend greatly to grieve and embarrass those of our brethren, whose providential lot is within those States, if not materially to loosen and alienate their affections? Are those who so vehemently insist on universal, unconditional, and immediate abolition, as an imperative and indispensable moral duty, regardless of all consequences, willing to change places with their southern brethren, and to preach and carry out, in the south, the principles which they maintain in the north? If not, what is it but the apprehension of *consequences* that deters them, and qualifies their convictions of duty? What brotherly kindness, then,—nay, what justice, what consistency even, is there in urging upon others, painfully and involuntarily situated as our southern brethren are, the performance of that which we shrink from ourselves? It does not appear to us, that this was the apostolical spirit, the apostolical principle, or the apostolical course of action; and we entreat that it may not be persisted in.

There is one other important practical bearing of the question, which greatly affects us, and on which humanity itself demands of you the most serious reflection. We allude to the interests of the colored population themselves, both bond and free. That many well-meaning persons are totally misled on this point, we are entirely confident. One of us has travelled through every slaveholding State in the union, except one; and, the other, through nearly all. We have conversed freely and extensively with intelligent men of all parties; and have narrowly observed the progress and bearings of the modern agitations on this subject: and, on a review of the whole, we are compelled to express our deliberate conviction, that nothing has ever occurred so seriously tending to obstruct and retard, if not absolutely to defeat, the cause of emancipation itself; to bring upon the slaves increased rigor of treatment and privation of privileges; to overwhelm the multitudes of free colored people, in the slaveholding States, with persecution and banishment; to involve the friends of gradual emancipation within those States in injurious and dangerous suspicions; and, above all, to embarrass all our efforts, as well by the regular ministry as by missionary means, to gain access to, and to promote the salvation of both the slaveholders and their slaves.

We know that the example of Great Britain, in regard to the slaves of the West Indies, is often referred to. But, conceding to that great nation all the credit it deserves, are you not aware that the circumstances of the two countries, in relation to this question, are greatly, if not wholly, dissimilar? There, the movement originated, and was consummated, among those who had constitutional jurisdiction in the matter, and who knew that the liberated population would be separated from them by a wide ocean. The claim of property, too, on the part of the masters, was respected, and liberally compensated,—the British nation being one consolidated empire, whose resources were employed, both in purchasing the slaves, in effect, and in compelling the mass of them still to submit to a state of political degradation; as is indeed the case with a large portion of its subjects, of all colors, throughout the globe. Whether all this be right or wrong, best or not best, as Great Britain is situated, it is not our object here to inquire. What we mean to say, is, simply, that the circumstances of this country, and the measures urged by the immediate abolitionists, here, are not analogous to those, there; and, therefore, to guard you against erroneous deductions from inadequate or inapplicable premises. Were congress even disposed forthwith and totally to abolish slavery in the District of Columbia, or the slaveholding States within themselves, yet the immediate abolitionists here insist, as we understand, that no compensation, in whole or in part, ought to be allowed; although, it is well known, that a large amount of the present property and productive capital of northern States, has grown from the proceeds of slaves formerly sold by northern citizens to the south: In view of which, if universal, immediate liberation be urged as a moral duty, on one part, can we be surprised if a question should be made, whether there is no correlative duty of restitution on the other?—In other words,—if all the present progeny of the slaves, thus sold in former years, ought to be immediately discharged by those into whose hands they have come by whatever means,—whether it is perfectly clear, that there can be no corresponding obligation, in equity, for the restitution of the entire purchase money, with all its increase to the present day, into whatever hands it may have come, and through whatever channels? Without expressing any opinion on this question, it may not be amiss, at least to consider the wide difference respecting it, between the views of those who oppose the idea of any such conciliatory measure, in this country, as strenuously as they urge abolition itself, and those of British statesmen and moralists.

That the New Testament Scriptures, or the preaching or practice of our Lord, or his apostles, were ever intended to justify the condition of slavery, we do not believe. Yet are we as well satisfied, that the present course of immediate abolitionists is equally foreign from the practical examples furnished us by those high and sacred authorities, and in circumstances less difficult than ours. For whilst, within the Roman empire, slaves were both more numerous, and their legalized condition worse than the legalized condition of the same class in any portion of our own country, there existed, at the same time, no such barrier, (in case of liberation,) to their enjoyment of the entire rights of citizenship, or even to amalgamation, as, in our circumstances, is utterly insuperable. The difficulty, among us, is increased, too, by the fact that the colonization, even with their own consent, of such as may be emancipated in this country, is equally opposed by immediate abolitionists. It is in such a state of things, in relation to this most perplexing of all our political or moral questions, that we have devolved upon us the embarrassing duty of administering a Discipline intended to be conformed to the principles of the Gospel, as illustrated by the practical course of our Lord, and the apostolical administration of the primitive Church. And as, on one hand, we are not disposed to relax its provisions, or permit them to be trampled on in administration, so neither, on the other, whilst it remains as it is, can we silently witness the arbitrary denunciations of one part of our charge by brethren of another part, who, except when assembled in General Conference, and in that collective capacity, have no jurisdiction over them.

We entreat, therefore, that none of you will take part in such measures, or in any others calculated to inflame the public mind with angry passions, and to stir up civil or ecclesiastical strife and disunion, in violation of our solemn vows. And if any persist in so doing, whether from the pulpit or otherwise, we earnestly recommend to our members and friends everywhere, 'by all lawful and Christian means, to discountenance them in such a course. The presiding elders, especially, we earnestly exhort to discountenance such practices, both by their counsel and example. And if any, of whatever class, go beyond their own bounds, or leave their proper appointments, whether under the pretext of agencies or otherwise, to agitate other societies or communities on this subject, we advise the preachers, the trustees, and the official and other members to manifest their disapprobation, and to refuse the use of their pulpits and houses for such purposes. Let us leave off contention before it be meddled with; and maintain and set forward, as much as lieth in us, quietness, peace, and love, among all Christian people, and especially among those committed to our charge.

Nothing herein said is intended, in the slightest manner, to abridge or impair any acknowledged right of any individual. The principles of positive compact under which we are *associated*, whether in civil or religious communities, are those which we now specially press on your attention. And so far as we are in any manner entitled to ask you to listen to our voice, or to be guided by our counsels or admonitions, in matters most deeply affecting the peace of the Church and the country, we do it solemnly by this communication, which we beg you to be assured proceeds from no other than the best feelings toward you, individually and collectively, in common with all other portions of our wide and weighty charge, and such as we trust may fitly actuate our hearts as your affectionate and faithful pastors.

In conclusion, permit us, beloved brethren, to cherish a confidence in the Lord touching you, that ye both do and will do the things which we entreat you.

May we be mutually guided by that wisdom that cometh down from above: and the Lord direct our hearts into the love of God, and into the patient waiting for Christ.

Elijah Hedding,
J. Emory.

Lansingburg, N. Y., Sept. 10, 1835.

Hunger.—The sensation of hunger is attributed by most authorities to the irritation occasioned in the coats of the stomach by the gastric juice, as it is called, a liquid formed by the stomach itself, and which possesses the property of rapidly dissolving such substances as are exposed to its action. That a fluid possessing this property is actually formed, is proved by experiments on persons who through accident have had fistulous openings into this organ, from the surface of the body. It has been supposed that this fluid, when no foreign substance is furnished it, expends its force on the coat of the stomach itself, and thus produces the painful sensation we term hunger.

As might be expected.—An American minister travelling in Italy says:—"I searched through all the book-stores in the city of Rome, and could not find a single copy of the Bible in the Italian language!"

MYSTERIOUS ROBBERY AND HAPPY DISCOVERY.

As the season of Thanksgiving and pumpkin pie is approaching, as well as that season when the icy hand of winter with merciless grasp seizes upon the scanty pittance of the poor, a slight sketch illustrative of the best mode of making even an ordinary breakfast a luxurious repast, will not be out of time; and if any are disposed to be captious, let them by way of experiment make a trial, and if it does not result to their satisfaction we will bear the blame.

It was late on one of those bitter cold nights which are not unfrequently felt in our climate in the dead of winter, when the dull moon looks down upon the crusted snow, sparkling and creaking as the sleighs glide along,—that one of our most benevolent and wealthy citizens was aroused from his slumbers by a rap at his door. Without disturbing the family, the door was opened, and he listened to the tale of a half starved foreigner, whose wants were not all his own, for the partner of his joys and sorrows as well as their offspring, for whom he had found some poor shelter, were waiting his return.

Morning came, and the industrious servant girl was up betimes to spread the ample breakfast board. Priding herself in the success of her baking the previous day, as well as congratulating herself on the ease with which she should live for the several succeeding ones her batch would last, she opened the closet,—but what was her surprise when *not a drop cake could be found!* In vain every place was searched—nor could the surprise of her mistress and the searching of the family make any discovery. Robbers had been there,—but yet not a door was found unbolted, or a window raised!

Fortunately, however, a brown loaf was found in the oven—and the smoking cone rose like the peak of Teneriffe from the centre of the table when the family gathered around it. It was, however, by the robbing idea rendered quite as impalatable to most of those who surrounded it as the peak itself; while the good man who had been rather silent, never seemed to eat with a better relish.

Well, wife, I have not made a better meal these three months—I hardly knew before the goodness of a brown loaf—it seems to me the travellers on whom I bestowed your *drop cakes* at midnight, have leavened this loaf with a blessing.

The mystery of the lost bread was now explained, and the loaf was at once found by all around the board to possess a peculiar richness.

The discovery thus made has doubtless been practiced to a greater or less extent by the discoverer, ever since. As he has not sought a patent for his discovery, no one need fear encroaching upon his right, who is desirous of knowing the *flavour* of the *leaven* of *benevolence*; having the free privilege of making a trial forthwith. This *leaven works* admirably in the *winter months*.—*Portsmouth Journal.*

ZION'S HERALD.

BOSTON, WEDNESDAY, NOVEMBER 18, 1835.

CONVICTION OF ABNER KNEELAND.

This precious one is again convicted of blasphemy. How any honest juror could ever have failed to do it, with the present law staring him out of countenance, we cannot conceive. That law, *we* think, should be repealed or modified; but as long as it is a *law*, it should be put in force against violaters.

"But then public opinion *has* repealed it," says some Kneelandite.

Not quite. If it has, the *representatives* of the people have not done it. It will not do to consider any law—however bad—as obselete, while it stands upon our statute books. Blot it out, if obnoxious—blot it out.

Kneeland, however, was not tried for holding and advocating a certain set of opinions, but for indecency and gross blasphemy.

The following is the state of his affairs, as far as Courts are concerned. *Twenty-four* grand jurors presented him as guilty to the Municipal Court. *Twelve* jurors in that Court found him guilty. *Eleven* jurors in the Superior Court, on appeal, found him guilty. *Eleven* jurors, on new trial, found him guilty,—the man who fiddled for infidels, and pocketed their money in return, the dissentient. *Twelve* jurors, on the last trial, found him *guilty*.—The whole number of jurors, *seventy*, of whom *two* were against his conviction.

We think Mr. Kneeland had better yield. As long as he chooses to hang *himself* upon the "tenter hooks," the public cannot pity him. Were we permitted to tender our advice, we should suggest that he has notoriety enough for one man, and had better retire upon the interest of it.

We believe the final destiny of man is to yield to the law of nature, to which all other animals must: and to talk about man, as man, after he is dead, is the same as to talk of a tree, as a tree, after it has been cut down, and perhaps either burnt or rotten, so as to have returned to the elements from whence it came.

Thus says Mr. Kneeland in his last Investigator. Now, we would like to ask one question. What inducement is there, in such a sentiment, for a *scoundrel* to reform? He will be told, perhaps, that "virtue is its own reward." With a sneer, he will fling back the axiom, and reply,—"I think rascality suits my temperament, better than virtue, and, as there is no punishment *after* death, and none in this, unless I am detected, I'll go on.

What can you do? Why, fold your arms, like a philosopher, and *let him*. Your stock of morals, for his benefit, is expended.

Western Banner.—Number 2 has just arrived. Number 1, we never received—that's the reason, Brother Wiggin, "why we didn't send the Herald." Are you satisfied?

Now for a regular puff.

The Banner is edited by Francis P. Wiggin, Esq., formerly editor of the Monthly Repository, (he may be now for aught we know,) and will, we doubt not, make a most excellent paper. It is a sheet about as large as the Herald, on decent paper, and printed with not the best of ink, devoted to religion, literature, &c. &c., under the patronage of the Oneida Conference.

Methodist Quarterly for October.—One of the best numbers published during the year. It is invaluable. We are informed that the subscription to this important periodical of our Church is comparatively small. Why is it? It ought to be on the shelf of every Methodist.

As it is not putting on a gown that makes a scholar, but the inward habits of the mind; so it is not putting on an outward cloak of profession that makes a Christian, but the inward graces of the heart.

So says somebody,—*who*, we know not. The remark is most certainly worth considering. It is getting to be too much the *fashion* at the present day to make a *profession*. Sometimes this is nearly all that is regarded by ministers. Ask the question, "How has the cause prospered among you?"

"Oh, we've had an *accession* of thirty to the church—some of them wealthy, influential men."

That is very good, *as far as it goes*. But profession is not every thing. It is an easy matter—perfectly so—to join a church. Any body can do it. And a man may thus acquire a degree of respectability among a portion of the community, which he had not before. Sometimes he may by it, literally "*hide* a multitude of sins." How often is it that the church is made to bleed by the exposure of the misdeeds of those who have made a glaring profession. The life of the professor should be one of *blamelessness*. Let him act so that no finger shall be pointed tauntingly, and no lip curled in scorn. We have seen some who were like the dying candle in the socket—they *flare up*, produce a great brilliancy, and go out.

It is not *necessary* that religion should be noisy—(when *God* operates thus, however, we have nothing to say,) but let it be deep, pervading all the intellectual and moral faculties.

A Hint to Ministers.—Brethren, study Physiology. You will then know how to manage revivals without injury to the health of your congregations or yourselves. You will then know, too, what creates cases of insanity, sometimes, on such occasions, and how to avoid them.

This science will be found very interesting—very, indeed,—and will open a new, wide, and luxuriant field of investigation.

[From a Correspondent.]

Lyndon, Vt., Oct. 29, 1835.

Brother Kingsbury—I am glad to see the wine question agitated in the Herald. It has long appeared to me inconsistent, for persons to connect themselves with a temperance society, and continue the use of wine and other fermented liquors. Such persons give the lie to their profession, and throw an obstacle in the way of the temperance reform. Far better would it be for the cause, if they would publicly declare themselves its *enemies*. I know that many honest-minded persons object to the doctrine of total abstinence, on the ground that it will prejudice the minds of some influential persons against the cause, whose co-operation might otherwise be secured. But this temporizing with the monster will never effectually subdue him, and drive him from the country. It is better to dissolve all connection with him at once, and let our eloquence and example be brought into action, to hurl him from his throne, beyond the limits of intelligent beings.

You say that some of your readers ask why you publish so much on the subject of temperance. I would ask, what have become of the sympathies of those persons? Have they no pity for those who are writhing under the heavy curses of intemperance? Let them see what I have seen;—mothers weeping over withered hopes and dreary prospects,—children, without clothes and food, and ignorant as the unlearned man of the forest. Let them place themselves in the situation of the drunkard's wife, and THEN ask themselves, if the man who steps forth and pleads their cause, is beside himself!

Your paper is based on humanity and religion. While it explains and recommends the doctrines of Christianity, it should advocate the cause of suffering humanity. It should seek out the widow and the fatherless, and the wretched victims of intemperance, and offer them its prayers and tenderest sympathies. It should boldly DENOUNCE every vice, however popular,—correct error, and recommend a life of sobriety and religion.

This, Mr. Editor, is the cause which every religious periodical ought to pursue: nor should the indignation of its enemies, or an occasional complaint of its friends, induce the editor to change its tone. I admire the independent and manly course which Zion's Herald has for two years past pursued. And when, Mr. Editor, its denunciations against intemperance, Popery, and slavery, lessen the number of its patrons to a degree that it must languish for the want of funds, I pledge myself to obtain fifteen new subscribers, and employ my feeble pen in its defence, till it sink into the cold embrace of death, or rise above all its embarrassments.

H. P. H.

How to Talk to Children.—This requires a tact which few public speakers possess: for this reason it is too often neglected. Some will speak big words to them, with gravity enough to make a post laugh; others, in their effort to "come down to their comprehension," will talk such nonsense that the very children will despise them; others will be insipid, and others very learned. In conversing upon this subject, a few days since, we were reminded by our friend of an interview between Dr. Johnson and Dr. Goldsmith, something to this effect.

Goldsmith. Doctor, what think you of a new collection of fables?

Johnson. Fables! Poh! we have fables enough, now. There's Esop's, and ———, and ——.

G. True. But then all the fables thus far have been about animals *upon* the earth. Now I think we might have some about little fish.

The doctor pondered a moment, scratched his eye-brow, as was his custom when an odd thought struck him, and burst out into a loud laugh.

"You need n't laugh, doctor," said Goldsmith, "*you* could n't write them; for instead of making them talk like *little fishes*, you would set them all talking like HUGE WHALES."

Lucius M. Sargent, Esq., of Boston, has given, in the Zion's Herald, a very well-written article (*a*) on the use of *unfermented wine*, at the Communion Table. He thinks, in the use of the term, "fruit of the vine," by our Lord, nothing more than the unfermented liquor was intended. He has gone quite learnedly, also, into the history of the use of this element, by the various churches, from the first century of the Christian era to the present time.

The following reasoning does not appear quite as solid, as most of the arguments interspersed through the article. After acknowledging, that the "*fermented wine* was used, at the communion, by earlier Christians;" (*b*) and that proof of it was given "in the Apostle's severe rebuke"—and that "some were even drunken at the table of the Lord;"—he says,—"But the words of our blessed Redeemer, the very words of his command, are as intelligible to *us* as they *were to the Christians of those early times*. (*c*)

We ask, is this true? Did the apostle, who rebuked the Corinthians for their wickedness, know no more of the matter than we do? (*d*) Had not Paul seen Peter, and other apostles who *drank with Christ*, and knew what they drank? (*e*) Did not such an apostle, and those whom *he* instructed upon this subject, know more than we do? (*f*) Surely we misunderstand Mr. Sargent, (*g*) or, in the paragraph quoted, he has rendered his cause weaker by error.

We should give the article to our readers, but it would occupy more than one half of our paper; and, besides, it will probably appear in Tract form.—*Maine Wesleyan Journal.*

(*a*) If our worthy Brother Cox had said, "*fourteen* very well written articles," he would have had it right. And here we would remark, that, in order to understand Mr. Sargent's views upon this subject, it is necessary to read the *whole*. A huge work, to-be-sure, especially for an Editor—but *necessary* for all that.

(*b*) He admits, that in the instance in which the earlier Christians got drunk "at the table of the Lord," (what an association of ideas!) *fermented* wine was used. That is a matter of course, as *unfermented* cannot intoxicate. But, this does not prove that Christ instituted the fermented at the eucharist, or that he meant this when he spake of "the fruit of the wine." Mr. Sargent understands the expression, literally—or thinks he has a *right* so to understand it.

(*c*) We see nothing very alarming, here. Pray, are not Christ's WORDS as *intelligible* to us, (i. e. the Christian Church of the present day,) as they were to the Apostles? Is there any thing so mystical in the words of Christ—said to be so simple, that the wayfaring man, though a fool, may run and read—especially, in the words, "the fruit of the vine," that it is necessary to have the superior illumination of an apostle to comprehend them? We trow not.

And *this* is all, Mr. S. meant, if we understood him.

(*d*) Never denied by Mr. S.

(*e*) Certainly.

(*f*) True, again.

(*g*) Right.

A Temperance Lecturer.—A gentleman much engaged in the good cause, and who had interested his own family peculiarly, heard one day a tremendous uproar in his kitchen. He went down, and saw his cat and kitten tied to a chair, and his little son engaged, with great fervor, in delivering an address upon temperance, assuring them if "they yielded to their appetites, ruin would be the consequence." The cat and kitten, however, not liking this restraint—wholesome as it might be—upon their wayward inclinations, set up the clamor which the gentleman had heard. They were afraid Charles—that wasn't his name, though—wanted "to take away their liberties"—"to unite church and state"—and they were too patriotic to encourage it. They wouldn't think for to go with the Temperance Society—that they wouldn't.

Now this was right—we don't mean the improper conduct of the cat and kitten—but the *education* of this little boy in the cause of temperance. Let children drink it in with their mother's milk, and the next generation will be a sober one.

FOR ZION'S HERALD.

Haverhill, N. H., Nov. 11, 1835.

Dear Brother—Your paper is much liked this way. I think I shall get you, yet, more new subscribers. I hope all who are in favor of *free discussion, free government*, and *free religion*, will rally round "Zion's Herald," and amply support and circulate it, and the principles which it advocates.*

There were some difficulties when I came here, among our people, which have been pleasantly adjusted. An increasing attention to religion appeared, and, at our religious meetings, which commenced two weeks ago, and continued seven days, and the evenings of last week also, there were about thirty who found salvation, and many are now seeking for the same blessing. Over twenty have joined society. The church is engaged and united in peace and love. A more happy and encouraging state of things, I have rarely seen. Young people, and our Sabbath school children, share largely in the work, and several parents have joined them in seeking the Lord. O *blessed work* and *blessed days!*

We continue our Sabbath school through the winter, and have a large, interesting, and useful Bible Class also, at Sabbath noon. A missionary prayer-meeting, and collection, on the last Sabbath evening in the month—very interesting. An anti-slavery prayer-meeting is also held in the place, Saturday evenings, weekly, and on the last Monday evening in the month; interesting and useful to those who attend.

The Assembly's Catechism! I attended the State Association, which was held here the past season. A report was read and adopted, recommending it, as the best uninspired formulary of doctrine ever presented to the world—*commending* its adoption in several Sabbath schools—and *urging* its introduction into *all*. The same was done at a county association, last summer, where I attended: and from the delegates, who attended the State Association, I learned that the same course was adopted, and similar efforts making in the other New-England States.

It appeared, that their churches and congregations had been *running out* of Calvinism; that it had got so, that they could not preach and write it, as formerly, without offence; and that *now* their *only* hope and DEATH *struggle* to sustain the sinking system, is *The Westminster Catechism!*

D. I. Robinson.

Nov. 11th, 1835.

* So do we.

A walk about Zion, by Rev. J. A. Clark. We have not followed the writer in his "walk" round the Episcopal walls, but have taken a short trip, and found the journey full of interest. We mean, soon, to go the "rounds" leisurely.

From the cursory examination we have bestowed upon this work, we think it worthy of perusal—we should say, *study*.

SHERIDAN KNOWLES.

The writings of this individual, we have always admired;—we have ever bowed to the splendor of his almost unrivalled genius. In the article, published in the Herald concerning him, we had *no malice*—to prove it, we publish the following letter to us, with a comment or two:—

Sir—You stated, in your last paper, that it was rumored that J. Sheridan Knowles kept a prostitute, while he was travelling in the United States. It appears to me, that if you was a friend of Justice, you would have also stated that the rumor was pronounced false by Mr. Knowles's most intimate friends. (*a*) If you inserted the above out of mere malice, it cannot be expected that you will make any retraction from what you have written; but if it was inserted without having seen the denial, you will, of course, state at your leisure that it has been pronounced false.

I am not known to Mr. Knowles, nor have I ever seen him, yet, I think, his being an *actor* ought not to prevent his having justice done him. Yours,

A Friend of Justice,
and a Methodist.

(*a*) We were unacquainted with the fact when we wrote the paragraph alluded to, that S. Knowles's "intimate friends" have pronounced the charge false. We have since heard a "*rumor*" of that kind. But we doubt its correctness; for, in all our numerous exchanges, we have not seen such denial. Perhaps "A Friend of Justice" will send it to us.

It is our design to injure no man. But when a man throws himself upon the public as a teacher, in "schools of *morality*," we think it our duty, occasionally, to run a parallel between his precept and practice. If he be a profligate, neither wealth, nor friends, nor influence, nor learning, should cloak him. He should be hooted from society.

Of actors on the stage, we confess we are suspicious. The infamous lives of Cooke and Kean are not yet blotted from our memory. Besides, the men who can thus sustain an institution which encourages prostitution, drunkenness, theft, as they know the Theatre does, cannot be the best saints in the universe.

More hereafter. Meanwhile we would suggest to our *anonymous* correspondent the inquiry, whether his insinuation of "*mere malice*" is to be attributed to his love of "Justice," or his "Methodism?"

The following was passed by a New Hampshire Baptist Convention of ministers:—

Whereas the proposition to substitute water for wine, in the Sacrament of the Lord's Supper, has been brought before the community, and advocated by individuals of standing and influence,—Therefore

Resolved, That this Convention look upon the efforts made to effect such a substitution with unqualified disapprobation, and believe that every well-instructed Christian will utterly disapprove of the course, as being a perversion of the laws of Christ.

Alter this so, as to read in plain English, and *then* will the Association adopt it?

Thus, for example:—

"Whereas, the proposition to substitute water for an ALCOHOLIC BEVERAGE, misnamed wine, in the sacrament, &c."

If Christ did substitute wine, as the only proper emblem of his death, then that august occasion is not commemorated by *the* Church. *We* have not partaken of wine—*you* have not.

An Oath.—There is no *Jesuitism* about the following. It is perfectly intelligible. It is taken by Papists in Hungary:

We confess that the Romish doctrine is the catholic pure, divine, saving, old, and true doctrine; but the Protestant doctrine is false, erroneous, blasphemous, accursed, heretical, damning, seditious, ungodly, &c., hence we CURSE our parents, who educated us in the heretical faith. We also CURSE those, who raise in our minds any doubt of the Roman Catholic faith. We CURSE the books we have read, which contain the blasphemous doctrines. We also CURSE all those works, which we have read, whilst we lived in the heretical faith, that we may not be answerable for them before God at the last day. We moreover swear, that as long as a drop of blood runs in our veins, we will pursue that accursed Protestant faith in every way, secretly and openly, with force and fraud; [clam et aporte, violenter, et *fraudulenter*,] in word and deed, and even with the sword.

Popery is one, every where.

☞ It has been thought we designed to be *personal*, in publishing the sentence on our outside of last week, about *flirting married women*.

We assure all ladies, who suppose we meant *them*, that we had no one in view, and that we do not allow ourselves to be thus *personal*.

OPENING OF BROMFIELD STREET CHURCH.

This well-worn temple has risen from its ruins re-modelled, beautified, modernized. The floor is elevated six or eight feet, thus rendering the house more social in its appearance. The pulpit—which was formerly so high that Bishop Roberts, after having preached in it, said "it made him dizzy to look down upon the people"—is brought down. The house is carpeted throughout—pulpit, pulpit-stairs, altar, aisles. Those who doubt whether this be an improvement, had better visit the place some Sabbath. Instead of the *thump, thump*, of a heavy foot, or the *creaking* of new boots, there is scarcely a tread heard. We specially admired the curtain over the pulpit. It throws a rich, mellow glow over the house.

One little matter we would recommend to the attention of the Committee; it is the want of a cushion round the altar, upon which to kneel.

Taken together, the house is a very beautiful and commodious edifice, and does honor both to the taste and economy of the Committee who had the management of the repairs.

On Thursday afternoon the place was formally re-opened with religious services. Sermon by Rev. A. Kent, of Charlestown. We were sorry to have this discourse delivered before so small—so *very* small—a congregation.

That sermon should have been heard by a crowded assembly.

The text was—"Hitherto hath the Lord helped us." We are unable, at present, to give even an epitome of the address. The speaker told some plain facts concerning Popery, while alluding to the *enemies* which the Church would have to encounter.

THE COMMITTEE OF VIGILANCE, for the parish of East Feliciana, La., have offered a reward of fifty thousand dollars for that terrible fellow, ARTHUR TAPPAN, who has been so long "unwhipt of justice," if delivered to said Committee.

We feel some little curiosity to know where this *fag end* of a town is to raise $50,000. We certainly should advise kidnappers to see the *bona fide* dollars deposited in a safe place, before engaging in the noble, patriotic enterprise.

REVIVALS.

WESTFIELD, Nov. 12, 1835.

MR. EDITOR—It will be no doubt very gratifying to all the friends of Zion, and especially to those brethren who have preceded us in the work of the ministry in this place, to know that God is graciously reviving his work here. We held a protracted meeting in this place, one year ago last month, which terminated in the awakening and conversion of about fifty souls; the most of whom, were gathered into the M. E. Church.

The influence of that revival had not past away when the year came round, and we appointed another protracted meeting, commencing Monday evening, Oct. 19th. The time arrived, and the servants of God, who came to our aid, commenced and continued their labors, with a zeal and fervor becoming those, who

"Watch for souls, for which the Lord
Did heavenly bliss forego!
For souls, which must forever live,
In raptures, or in wo."

Nor did they labor in vain. It was but the second evening of the meeting, when mourners came forward to the altar bathed in tears, and crying for mercy. This they continued to do, more or less, through the week, at every opportunity that was presented them. Several were "justified by faith," and found "peace with God through our Lord Jesus Christ" the first week.

But this was more emphatically the time of the sowing of the seed, the fruit of which, was gathered the two succeeding weeks. Sabbath evening, the first of the second week, while the brethren were engaged in a prayer meeting, just before the hour arrived for preaching, the power of the Lord came down among them, and his glory shone around. It was while prayer was going up to heaven, that a young man in the congregation rose, and said to his companion who sat by his side, "I am going forward for prayers," and started. His wife followed. He cried aloud as he went, "Lord have mercy on me a sinner."—"Christians *do* pray for me." Both fell on their knees before the altar, and were immediately joined by others. This led to a general invitation to all who desired prayers, to come forward, when about forty presented themselves. About fifteen of the number found peace that evening.

O what a change was wrought in a few hours! Jesus appeared, and hushed the dreadful tempest—and there was great calm. The briny tear was wiped away, and the sad countenance brightened into a heavenly smile. Glory to God for converting grace. There have been probably, more than one hundred conversions, since this work commenced. About sixty have been received on probation in our church already, and more are waiting to give us their names, when they shall have an opportnnity.

EPHRAIM SCOTT.

WARE, MASS., Nov. 10, 1835.

The Lord is with us on this circuit. Several have been brought to participate in the sweets of redeeming love. Others are inquiring the way to Zion. In some parts of the circuit there seems to be a general excitement among the people, and we are expecting that the Lord will do great things for his people this year.

Yours, E. OTIS,
J. O. DEAN.

Permit me just to say that the Lord is reviving his work among the people in the towns of Monson and Wales. A few souls in each place have recently been adopted into the family of God, and are now rejoicing in hope of future rest. The prospect is good for a general revival in both places. HORACE MOULTON.

THE MASTER KEY TO POPERY—published by Wm. C. Webster. There are so many things to make a lady blush in this volume, that we hardly know *how* to recommend it. Yet we *must* do it. The times *demand* it.

This book is chiefly an exposure of priestly intrigues in Convents and Inquisitions—and horrid, beyond comparison, is it. Well might modesty hang her head!—Well might RELIGION dress itself in sackcloth!

But read it, *Patriot*—read it, CHRISTIAN!—and, then, weep for the world in which you live.

"THEY GAVE ME POISON!"—The Post gives an account of a fight between two men, who were under the influence of Alcohol. Long, one of the pugilists, gave this statement of the affair:—

I don't know nothing about it, gentlemen. We were in a cellar, talking politics, and they ran down the star-spangled banner, and they struck me, or I struck them, I don't know which exactly—it was one way or the other. To tell the truth, I don't know what happened—they said something about whipping three of me, and I thought I could lick three of them; but I don't know how it was—it was somehow. The liquor they sold in the cellar was bad, and it crazed me. If I had my senses, I should not have done so—they gave me poison.

A HINT.

The Boston Recorder asks the following question:

Why do not the members of the Anti-Slavery Society, or any body else who knows who any of the rioters were, see to it that they are prosecuted? To us, it appears an imperative duty. While this is neglected, the anathemas of the Liberator against the mob are as useless, as the milk-and-water "regret" of some of the daily papers. It is a duty to make those who appeal to lawless force, feel the strong arm of the law. It is the only argument which can reach *such* consciences with effect. Law, Paul tells us, "was made for" just such persons; and it should be put to its proper use.

We would ask, *Why?*

INTELLIGENCE OF REVIVALS, AND STATE OF ZION.

BROTHER KINGSBURY—It is to be deeply regretted that intelligence of revivals of religion and accounts of the state of our Church in New England, have for some time past been so much "like angels visits,—*few*, and *far between*." And why is this? Is it because our ministers and people have forgotten the principal object of Zion's Herald, viz: to publish glad tidings of peace, and the triumphs of the Cross? Its columns surely should be the medium by which our hearts from week to week may be refreshed with the welcome and soul-inspiring news of the work of God.

But I hear many of my brethren reply—"We cannot send accounts of revivals, unless we have such revivals." True; but is it not too often the case that we neglect to forward early communications when we are blest with an out-pouring of the Spirit; and because we cannot publish that hundreds are brought to Christ, preserve a perfect silence respecting the work God has done?

I met with a brother in the ministry, a few days since, whose station has been visited with a revival, and on inquiring of him why he had not sent information for insertion in the Herald, he replied—"I have n't had time!!" I thought a poor excuse was then but very little better than none.

Come, brethren, let us take our pens, and if we cannot announce a sweeping reformation, let us give God the glory, and gladden the church, by declaring the *few* instances of awakening and conversion that are taking place among us. Or should there be not a solitary instance of conversion, let us send a statement of the prospects of our Zion, and perhaps while we are thus engaged, we shall feel an increased determination to see the walls of our Jerusalem go up. Yours in love, B. OTHEMAN.

Charlestown, Nov. 16, 1835.

QUERIES.—Where is "*Justitia?*"—and where our poetess of this city?—and where our correspondent at *Bangor?*—and where are—*all the others*, who formerly illuminated our pages by the scintillations of their genius?—Echo answers,—*Where?* One we lost by throwing his article aside—another most excellent friend, we fear, will always keep a sore spot towards us for "*mangling*" his. Now, here is an example of most consummate good humor in a correspondent, in the following postscript to a document which must have cost, at least, half-a-day's labor.

"I don't know what you will think of this. But you know where 'under the table' is."

THE FLAT-HEADS.

Brother Shepard's pathetic appeal for help, has stirred up the warm sympathies of the ladies in Boston. To-morrow afternoon, at three o'clock, they are to meet in Bromfield-street Church vestry, to devise means to answer it.

The ladies of the Methodist congregations we trust will remember the meeting—*three o'clock, precisely*.

The Flat-head mission is one of the most interesting within the scope of benevolent enterprise. Convert that tribe, and their local situation gives them the power to sweep the whole western coast.

Here is an extract from a letter written by Brother Jason Lee, which will explain matters definitely:—

* * * * * * * * *

Brother Shepard is teaching a school of about 30 half-breeds at Vancouver, for Dr. M'Laughlin. The doctor kindly lent us horses, oxen, and cows. I think there would be little difficulty in collecting children enough for a large school if we had wherewith to feed and clothe them. But we have the means of clothing but very few; yet I am confident this will not be the case long. For I am about to make an appeal, where I *cannot* appeal in vain. For when I say to the noble and generous-hearted *females* of your highly favored country, that men, women, and children here are all but naked, even in the rainy season of winter; and add, that many vessels leave the United States every year for Oahu, (one of the Sandwich Islands,) and that there are several opportunities to get them from there every year, I have said enough, and need only add, that no description of good strong clothing would come amiss, but that pantaloons, shirts, and gowns, are the most important. Bed clothes would be very convenient.

My dear brethren and sisters, in answer to your prayers, the Lord has preserved and brought us safe to this distant land. Remember we are your servants, and do not forget us now, for it is by the essential aid of the prayers of the Church that missionaries are to succeed in converting the heathen. O then pray often, pray fervently, pray in faith, for us and for the poor Indian.

JOHN NEAL, in the Galaxy, growls and shows his teeth like a Bear, at a certain portion of the public, because, forsooth, having had some of their complaints of the Tremont Theatre removed, they still refuse to attend.

Mr. Barry *does* deserve praise for having abolished the *Bar*, and for having prohibited the admission of prostitutes. But several more things must be done before *we* can be present.

1. The *Plays* must be strictly, exclusively, religious and moral.
2. The *Actors* must be strictly religious or moral.
3. No swearing must be permitted.

When all this is done, why—then we 'll think of it.

AN EXAMPLE.—A lady recently sent to the city a gold breast-pin, for the Missionary box in our office.

THE ELECTION.—The returns of votes are sufficient to decide that Hon. Edward Everett is elected Governor, and George Hull, Lieut. Governor.

The political character of the State is much the same as last year, though the candidates are elected by somewhat less majorities; and the weaker parties, by combining, have elected more of their candidates for the Senate.

☞ The Treasurer of the Young Men's Methodist Foreign Missionary Society acknowledges the receipt of $5 from Miss Wealthy Mansfield, of Waltham, Mass., by Rev. J. Pickering.

Chapter of News.

On Monday morning last, Mr. William Borrowscale, while working on the four story building, corner of Devonshire and State streets, lost his foothold, and was precipitated to the pavement. He was taken up senseless, but living, and conveyed to his father's house. His fall was broken by a pile of wood, aad we are happy to learn that he is not thought past recovery.

It is ascertained that the population of Boston is not far from 80,000. Increase in five years, about 20,000.

Ambrose W. Cole, the individual who so inhumanly punished a lad named Davis, has been sentenced to six months imprisonment,—from which he has appealed to the Supreme Court.

On Sunday evening last, about half past seven o'clock, as Mr. Andrew Smith, of the firm of Webber & Smith, of this city, was standing at the door of Crombie's tavern, in Cambridge street, with a friend, four young men came out who appeared somewhat intoxicated, and one of them brushing rudely against Mr. Smith, he said to him, "Halloa, my friend, you seem to have a tolerable load of turkey on." At this the young man, supposed to be a student in Harvard University, turned round and assaulted Mr. Smith with a dirk, who in defending himself received five severe wounds—one in the head, one in the neck, one in the back, and one in each arm. He was taken to Dr. Shattuck's, near by, where his wounds were dressed, and he was then conveyed home.

The pay-roll of the Legislature, at its late session, amounted to nearly $70,000.

The Rev. Mr. Ide, of Albany, has accepted the call of the Federal Street Baptist Church, of this city, to become their pastor.

The work on Bunker Hill Monument is suspended for the season. Thirty-one courses of stone are now laid, each course measuring two feet and eight inches, making the present height of the monument eighty-two feet and eight inches.

William C. Jones, formerly editor of the Baltimore Gazette, was on Monday of last week arraigned before the Supreme Court of the United States, on three indictments for stealing letters from the Post Office. He plead guilty, and was sentenced to ten years' hard labor in the Maryland Penitentiary.

A book containing $15,000 belonging to the Commercial Bank of Philadelphia, was lost a few days since, and a reward of $1000 offered for its recovery. It was picked up by a little girl, the daughter of a poor man, and returned to the Bank, when the reward was immediately paid to her.

The New York Courier says that one hundred and fifty-two thousand hogs were slaughtered last year at Cincinnati, and the papers of that city say the number will be much larger this year. The value of the pork exported the year past was not less than two millions of dollars.

We learn, says a Plattsburgh paper, that a letter has been received by a gentleman at Champlain, from a member of the Vermont legislature, stating that there is a convict in the State Prison at Windsor, Vt., who has confessed the crime of murder. Our readers will doubtless recollect the atrocious murder committed at Champlain two years since, upon Miss Stevenson, under circumstances the most shocking and melancholy. The villain is said to be in the prison at Windsor for a felony; and from the tortures of a guilty conscience has disclosed the fact of being the perpetrator of that foul murder. We understand that measures have been taken to get possession of all the particulars, and we hope to lay them soon before our readers.

It is said, that the corner-stone of the proposed National Washington Monument will be laid, with all due form and ceremony, in the city of Washington, on the 22d of February next.

We learn that a new die, for the coins of the United States, is now in a state of preparation, and will be ready for use in the ensuing year. The design was prepared by Sully, and is said to be exceedingly beautiful. It is a full length image of the Goddess of Liberty, in a sitting posture, with one hand resting on a shield, containing the coat of arms of the United States. On the reverse, will be the American Eagle, as at present, without, however, the shield and coat of arms with which his breast is disfigured, and which somewhat resemble a gridiron, exhibiting the bad taste of broiling a bird with the feathers on. The first coin struck with the new device will be the *dollar*, of which there none have been coined for 30 years.

Mr. William Bryson, one of the most extensive and respectable merchants of Augusta, Geo., died in that city on the 27th ult. of poison administered to him in his food, by some of his black servants. The subject was under investigation, and the servants had all been arrested.

A Mr. Jesse Converse met a shocking death near Crawford, Pa., a few weeks since. He was at work in his saw mill, and by some means came in contact with the saw, while it was going, and he was sawed completely in two, from the shoulder to the hip.

The Woodbury Herald of Wednesday records a most distressing accident. Two lads, one of them a son of Mr. Jacob Justice, of Swedesboro', had been out gunning, and immediately before they returned to the house, one of the guns was discharged. A daughter of Mr. Justice, aged about fifteen years, was sitting on the floor sewing, when her brother, some two or three years younger, seized hold of and levelled the supposed unloaded gun at her, saying, "Liz, I'll shoot you." She replied that she did not fear his gun, as she heard him discharge it. He pulled the fatal trigger, and lodged the whole charge in her breast and lungs. She lingered in great agony a few hours, and died.

Wm. Sherwell, Esq., one of the most eminent merchants of Gibraltar, (an Englishman,) was sentenced at that place, Oct. 3d, to three years hard labor in the garrison, for aiding and abetting a slaver called the Cassador, by purchasing arms, ammunition, &c. His property, said to amount to between 3 and $400,000, was confiscated.

It is stated in a French journal that the skin of a potato is so excellent a substitute for tobacco, that the most experienced and tastidious smokers are unable to detect the difference.

The Naples journals mention two new and interesting discoveries at Pompeii, viz., an entire bath, exactly resembling those of modern times, and a four-post bed, with the feet and posts of inlaid wood.

A French paper tells a strange story of the feats of a historiomaniac, who chose a strange way of preserving the annals of his times. He invested large sums of money in wine bottles, which he filled not with wine, but with dry historical records. Fourteen thousand bottles were crammed with six thousand copies of an abridgement of universal history, and by order of the preserver of the records of history, these bottles are to be deposited in deep cavities in the icy caverns of Greenland, in the hope that though a partial destruction of the globe might ensue, yet these records might survive the wreck, and enlighten future ages.

A very singular circumstance occurred in May last, on board H. M. schooner Pickle, Lieut. Bagot, who was cruising off the Isle of Pines, for the purpose of capturing vessels engaged in the slave trade. Seeing a very large suspicious looking schooner, he made chase after her, and coming up, found her to carry the royal flag of Spain, and on examining her papers, nothing to convict her of slave-trading, though the slave-deck and other circumstances gave every indication that she had recently had slaves on board. In the middle watch, a fishing line, which had accidentally been left trolling from the Pickle, was observed to be swerving in all directions, and on being hauled in, a shark about four feet long was found at the hook. On opening it in the morning, a bundle of papers was found in its belly, which, on examination, proved to be the papers of the suspicious looking Spanish schooner, shewing her to be a slaver, having landed a cargo of 293 slaves only four hours before she was seen by the Pickle. She was accordingly captured, being convicted upon her own singular testimony.

A late English paper states that a man, employed in a manufactory at Birmingham, was charged with some misconduct, which he denied, and called God to witness that he wished he might be struck deaf, dumb and blind, if he had done it. No sooner had the words escaped his lips, than his wish was granted,—he was *struck, deaf, dumb, and blind!* In this state he remained until the following day, when he expired!

A French paper states a circumstance, which, we believe, will be news to our readers. The postman, who is the medium of communication between the coast of the Pacific Ocean and the Provinces, which are situated on the east coast of the Andes, *swims* for two days down the river Chamaya, and through a part of the Amazon, carrying his bag of letters wrapped about his head like a turban! There is scarcely an instance of the letters having been lost or even wetted.

A young Scotchman having wooed a buxom damsel, persuaded her to accompany him to a Scottish Justice of the Peace, to have the ceremony performed. They stood very meekly under the operation, until the magistrate was laying the damsel under obligations to obey her husband.—"Say no more about that, sir," said the half-made husband, "if this hand remains upon this body, I'll make her obey me!"—"Are we married yet?" asked the exasperated maiden of this ratifier of covenants between man and woman.—"No," said the wondering Justice.—"Ah! very well," cried she, "we will finish the remainder to-morrow!" and away skipped the damsel, congratulating herself on her narrow escape.

Notices.

LOVE FEAST, in Charlestown, Friday evening at half past six o'clock.—It is hoped that many of our people in this vicinity will attend, and attend in *season*.

IRISH PROTESTANT ASSOCIATION.

A Lecture will be delivered before this Association, on Thursday (to-morrow) evening next, at half past seven o'clock, at the Hall of the Association, No. 1, Franklin Avenue.—Subject—*Mental Improvement*.

The public are invited to attend.

J. CAMPBELL, *Sec'ry.*

MEETINGS IN BOSTON.

BENNETT STREET.
Public Prayer Meeting on Wednesday Evenings.

BROMFIELD STREET.
Public Prayer Meetings, Sunday and Friday evenings.
Bible Class, Thursday evenings.

CHURCH STREET.
Prayer Meeting, Thursday and Sunday evenings, and Sunday mornings at 6 o'clock.
Singing School, Wednesday and Friday evenings.
Bible Class, Friday evenings.

SEAMEN'S BETHEL, NORTH SQUARE.
Public Prayer Meetings, on Monday and Thursday evenings.

The annual meeting of the Young Men's Methodist Foreign Missionary Society of New England, for the choice of Officers, and other business, will be held on Wednesday (this) evening, at 7 o'clock, in the Bromfield Church Vestry. A punctual attendance is requested, as business of importance will come before the meeting.

A. B. SNOW, *Rec. Sec'ry, pro tem.*

The Ladies of the Methodist Churches and Congregations are respectfully and *earnestly* requested to assemble in the Lecture-room of Bromfield Street Church, on Thursday afternoon, at three o'clock, to adopt suitable measures for answering the pathetic appeal of our missionaries, LEE and SHEPARD, in behalf of the FLAT-HEAD INDIANS, whose pressing wants call loudly for immediate redress. Shall the voice of humanity plead in vain? We hope, next Thursday, to be able most emphatically to say,—No!

Nov. 14th, 1835.

SEMI ANNUAL MEETING OF JUNIOR PREACHERS.

The Committee, in their notice of this meeting, omitted to inform the members that it is expected that all the sermons and essays to be delivered on the occasion, be written out at length, and delivered from the manuscripts. Such a course will lead to a more thorough preparation, and thereby promote more effectually the object of the meeting.

C. K. TRUE,
H. CUMMINGS.
A. STEVENS.

QUARTERLY MEETINGS.

Lynnfield,	Nov. 23, 24.
Ipswich and Topsfield,*	Dec. 3, 4.

* The meeting at Topsfield will be held on the afternoon and evening of the 4th of Dec. The preacher in charge will please to give notice accordingly.

B. OTHEMAN, *P. Elder.*

DEDICATIONS.

By the leave of Providence, the Methodist Meeting-House in Savoy, Mass., will be dedicated to the service of Almighty God on Monday, the 14th of December next. Sermon by the Rev. Joseph A. Merrill. Public services will commence at 11 o'clock, A. M.

A protracted meeting, commencing with the Dedication, will be held at the place. Preachers in the vicinity, both of New-England and Troy Conferences, are respectfully invited to attend. A. C. WHEAT.

Savoy, Oct. 1835.

The Methodist Meeting-House, in Enfield, Con., will be dedicated to the service and worship of Almighty God, on Tuesday, December 1st, 1835. Services will commence at half past 10 o'clock, P. M.

In connection with the Dedication, a protracted meeting will be held. Preachers and brethren are desired to "come over and help us." P. T. KENNEY.

With the leave of Divine Providence the Methodist Chapel in East Haddam, Conn., will be dedicated to the worship of Almighty God on Tuesday, the 24th inst. Services to commence at 1 o'clock, P. M.

FREEMAN NUTTING.

FOUR DAYS MEETINGS.

By leave of Divine Providence, a Four Days Meeting will commence at Walpole, Mass., on Tuesday, Dec. 8th, at 9 o'clock, A. M. Brethren in the ministry are invited to attend. NATHAN PAINE.

If the Lord will, a Protracted Meeting will commence at Warehouse Point, on Tuesday, Dec. 8th. Brethren in the ministry are desired to attend. ISAAC STODDARD.

There will be a Four Days Meeting at Hingham, Providence permitting, to commence Dec. 15th. Our brethren in the ministry are invited to come and help us.

S PUFFER,
A. HALE.

FRAMINGHAM, MASS., Dec. 1.

QUARTERLY MEETINGS FOR PROVIDENCE DISTRICT.

Third Quarter.		*Fourth Quarter.*	
Pawtucket,	Dec. 12, 13.	Pawtucket,	March 12, 13.
Providence West,	" 13, 14.	Providence West,	" 13, 14.
Centerville,	" 19, 20.	East Greenwich,	" 19, 20.
East Greenwich,	" 20, 21.	Centerville,	" 20, 21.
Walpole,	" 26, 27.	Mansfield,	" 25, 26.
Mansfield,	Jan. 2, 3.	Walpole,	" 26, 27.
Providence East,	" 8.	Cumberland,	April 2, 3.
Bristol,	" 9, 10.	Bristol,	" 8.
Warren,	" 10, 11.	Warren,	" 9, 10.
Cumberland,	" 12, 13.	Providence East,	" 10, 11.
Worcester,	" 16, 17.	Woonsocket,	" 16, 17.
Brookfield,	" 23, 24.	Holliston,	June 11, 12.
Woonsocket,	" 30, 31.	Northbridge,	" 17, 18.
Holliston,	Feb. 4, 5.	Worcester,	" 18, 19.
Northbridge,	" 6, 7.	Marlboro',	" 23, 24.
Needham,	" 13, 14	Lunenburg,	" 26, 27.
Lowell,	" 20, 21.	Weston,	July 2, 3.
Lunenburg,	" 27, 28	Lowell,	" 4.
Weston,	March 4.	Needham,	" 5, 6.
Marlboro',	" 5, 6.	Brookfield,	" 9, 10.

O. SCOTT, *P. Elder.*

Holliston, Nov. 13, 1835.

PAYMENTS FOR THE HERALD
Received from the 2d to the 16th inst.

J. S. Dillingham, E. Varney, W. M. Nassau, C. Horton, P. Blackburn, B. Swett, B. Mather, J. S. Hall, S. Babcock, A. Stone, M. Hodgkins, C. B. Parkman, Mrs. J. Copeland, W. Potter, W. Shepherd, J. Hooper, J. Reynolds, J. P. Graves, B. Swett, P. Barnard, M. Sturtevant, E. & N. Damon, N. Williamson, G. Andrus, T. Nutting, G. W. Buzzell, L. S. Lewis, W. Mudgett, A. Cowdry, J. Smith, B. Cass, S. McQuesten,, J. Martin, J. Towle, J. Sanborn, M. C. Eaton, E. Bartlett, O. Underhill, M. Rust, O. Clarke, M. Clarke, D. Russell, A. Russell, J. Bridgly, J. P. Bradley, P. Lewis, T. Saybles, A. Randall, E. Allen, M. Fiske, E. Rawson, I. Felt and J. Jennings, $2 each.

M. Bass, $1.34——J. Gleason, T. Weeks, S. Kimball, J. Day, H. Peabody, D. Stratton and S. Henry, $1 each.

COMMUNICATIONS.

P. T. Kenney, D. S. King, T. Kendrick, O. G. Smith (J N. owes $1.32)—H. P. Hoyt—H. Walden—C. Virgin—J. C. Cromack (no)—T. W. Gile—L. Read—B. True 3—C. D. Rogers—P. Bourne—H. Metcalf—H. Moulton—J. O. Dean—J. B. Bailey—L. Bates—S. Drake—E. Scott—G. Putnam—M. Cheever—A Lover of Justice—N. Safford.

Married.

In this city, Mr. J. G. N. Taylor to Miss Margaret, daughter of Dr. Wm. Bradford, of South Boston.—Mr. Emelius A. Lauriat to Miss Martha Foster.—By Rev. D. Fillmore, Mr. Daniel Smith, of Woburn, to Miss Mary Mehitabel Pickard, of Boston.—On Sabbath evening, by Rev. J. Hamilton, Mr. George F. Darling to Mrs. Hannah D. Holt, both of this city.

In Charlestown, by Rev. A. Kent, Capt. Samuel Cutter to Miss Rachel Ireland, both of C.

In Stoughton, Mr. Henry Bird to Miss Vashti Marshall, both of S.

In Andover, by Rev. S. W. Willson, Mr. John Burnham to Miss Dianthe Stevens.

In Springfield, Vt., 3d inst. by Rev. Mr. Burnap of Chester, Hiram Dow, M. D., of Rockingham, to Miss Elizabeth H. daughter of S. Clement, Esq., merchant, of the former place.

In St. Johnsbury, Vt., by Rev. R. H. Deming, Rev. Perez Mason, of the N. H. Conference, to Miss Nancy Ayer of St. J.

In East Windsor, Conn., by Rev. P. T. Kenney, Mr. Samuel B. Lord to Miss Lovina Moody, both of East W.

Died.

In this city, Mrs. Elizabeth, wife of Mr. John Fillebrown, 82.—Mrs. Hannah Bacon, 56.—Mr. James Marshall Parmenter, formerly of Sudbury, Mass., 20.—Mrs. Mary Walker, 37.—Mr. Raymond Ricker, formerly of Broomfield, Me., 30.—On Saturday last, Rev. Dr. Freeman, the venerable senior rector of King's Chapel. [Whole number of deaths in this city, last week, 43.]

In this city, on Saturday evening, Noah Kimball, youngest child of Mr. Noah K. Skinner, aged 20 months and 19 days.

His languishing head is at rest—
Its thinking and aching are o'er;
His quiet, immovable breast
Is heaved by affliction no more.

In Chelsea, Mrs. Sarah, widow of the late Mr. Samuel Floyd, 42.

In Roxbury, James Thwing, Esq., 72.

In Medford, Mrs. Sarah Fulton, 95.

In Malden, Mr. Samuel Paine, 26.

In Salem, 8th inst., Mrs. Sarah Carrol, widow of the late Mr. Benjamin Moses, 97½ years. Her descendants are 103.

In Chester, N. H., Mrs. Mary Brown, 64½ years.

Ship News.

PORT OF BOSTON.

MONDAY, November 9.

Arrived, brig Billow, Matanzas 15th ult—Schrs Oriental, Rocas; Wm Seymour, Albany.

Cleared, ship Talma, Manilla—Bark Olive, Sydney—Schrs Mary, Camden; Nancy, Augusta—Sloop Thetis, Plymouth.

TUESDAY, November 10.

Arrived, brigs Caribean, Gottenburg Sept 28; Grand Turk, Bristol, E. 5th ult—Schrs Pearl, Vinalhaven; Julia & Laura, Beverly.

Cleared, schrs Mary Jane, Waldoborough; Rambler, Portsmouth—Sloop Independence, Gloucester.

WEDNESDAY, November 11.

Arrived, brigs Planet, Gonaives Sept 28; Reform, Belize, Hond. 43 days; Amazon, Mansanilla Sept 27; Nile, Sydney 31st ult; Antares, Marblehead—Schrs Van, Bremen, Me.; Bragdon, York; Herald, and Rhine, Hallowell; Yankee, Bath; Paragon, and Everlina, Portland; Flash, Dover; Brilliant, Newburyport.

Cleared, schrs Curlew, Thomaston; Apphia, Bangor; Lurana, Newburyport.

THURSDAY, November 12.

Arrived, schr Freetown, Yarmouth, NS.

Cleared, brigs Sarah, Havana; Packet, Mansanilla; Cordelia, Halifax—Schrs Ann, Hartford; Clifford, Plymouth; Despatch, Providence; Laurel, St George; Tremont, Bangor; Echo, Saco; Nancy, Ellsworth.

FRIDAY, November 13.

Arrived, brig Elizabeth Clark, Swansea, Wales 7th ult. Schrs Comet, Belfast; Pearl, Salisbury.

Cleared, schrs Velocity, Port au Prince; Columbia, Xibara; Avon, Friendship; Camden, Bangor; Comet, Bath; Echo, Portland—Sloops Packet, do; Glide, New London.

SATURDAY, November 14.

Arrived, bark North Star, Havana—Schrs Philenia, St. Jago de Cuba 23d ult; Sea Flower, Beverly; Helen, Augusta; Jasper, Bath; Banner, Hallowell; Satellite, Dover; Albion, Bangor.

Cleared, ship Timor, Batavia and Canton—Bark La Grange, Sandwich Islands—Brigs Dover, Cape Town, Cape of Good Hope; Quincy, Pernambuco; Duan, Trieste; Tam O'Shanter, St. Croix; Rhoderic Dhu, Port au Prince; Leander, Cape Haytien; Poland, Castine—Schrs Oscar, Jacmel; Franklin, Fall River; William, New Bedford; Brilliant, Newburyport; Augusta Jane, Portsmouth; Orient, Hallowell; Sultan, Augusta; Jane, Camden; Toronto, Bucksport; Madockawando, Madawaska, and Pallas, Bangor; Flash, Dover—Sloops Gipsey, and Trader, Wareham; Atalanta, Plymouth; Boston Packet, Portsmouth.

SUNDAY, November 15.

Arrived, schrs. Phebe & Sally, Rich, Malden, Rising Sun, Adrian, Jerome, Patriot, Joseph & Henry, Ousel, and Vesta, all from Provincetown; Mary Gay, Portsmouth; China, Hartford; Frank, New Haven; also, 12 from New York, and a score coastwise.

Boston Prices Current.

APPLES, new,	from $1.50	to 2.00
BEANS, white, per bushel,	1.25	1.50
BEEF, mess, bbl.	10.50	11.50
cargo, No. 1,	7 50	8.00
prime,	6 50	7.00
BEESWAX, American, lb.	22	24
BUTTER, inspected, No. 1, lb.	18	20
CHEESE, new milk, lb.	8	9
FEATHERS, northern, geese, lb.	46	50
southern, geese,	42	45
FLAX, American, lb.	9	10
FLAXSEED, bushel,	1.37	1.50
FLOUR, Genesee, bbl.	6.50	6.75
Baltimore, Howard street,	6.62	6.75
Baltimore, wharf,	6.25	6.37
Alexandria,	6.50	6.62
GRAIN, Corn, northern yellow, per bushel,	1.12	1.15
southern yellow,	1.07	1.10
white,	1.03	1.04
Rye, northern,	95	98
Barley,	90	1.00
Oats, northern, (prime)	55	57
HAY, best English, ton,	22.00	25 00
Eastern screwed,	20.00	22.00
Hard pressed,	20.00	25.00
HONEY, gallon,	—	—
HOPS, 1st quality, (new) lb.	13	14
2d quality,	10	11
LARD, Boston, 1st sort, lb.	11	12
Southern, 1st sort,	9	10
LEATHER, slaughter, sole, lb.	19	21
do. upper,	12	14
Dry Hide, sole,	19	21
do. upper,	18	20
Philadelphia, sole,	27	29
Baltimore, sole,	25	27
LIME, best sort, cask,	1.06	1.10
PORK, Mass., inspection, extra clear, bbl.	21.00	21.50
Navy, mess,	16.00	16.50
Bone, middlings,	-.—	-.—
SEEDS, Herd's Grass, (new) bushel,	2.25	2.50
Red Top, northern, bushel,	75	90
Red Clover, northern, lb.	-	—
White Dutch Honeysuckle, lb.	25	30
SILK COCOONS, American, bushel,	2.75	3.00
TALLOW, tried, cwt.	7.50	8.00
WOOL, prime or Saxony Fleeces, lb.	65	75
American, full blood, washed,	55	65
American, ¾ washed,	50	55
American, ½ washed,	37	42
American, ¼ washed,	40	45
Native washed,	38	60
Northern pulled. Pulled superfine,	55	60
Northern pulled. 1st Lambs,	45	50
Northern pulled. 2d Lambs,	33	38
Northern pulled. 3d Lambs,	25	30
Northern pulled. 1st spinning,	48	50

Southern pulled wool is generally 5 cents less per lb.

PROVISION MARKET.
RETAIL PRICES.

BUTTER, tub, lb.	18	20
lump,	22	25
CIDER, bbl.	1.25	1.75
HAMS, northern, lb.	12	12
Southern,	11	12
EGGS, dozen,	17	20
PORK, whole hogs, lb.	8	10
POTATOES, new, bushel,	50	57
POULTRY, lb.	10	14

[*N. E. Farmer.*

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET —MONDAY, Nov. 9, 1835.

At market, 2180 beef cattle, 825 stores, 4300 sheep, and 1175 swine. Several small lots of stores and a lot of sheep were at market last week.

PRICES. *Beef Cattle.*—Last week's prices were fully supported, viz: a few extra taken at 34*s* 6*d*; prime at 30*s* *a* 32*s*; good, 28*s* *a* 30*s*; small cattle at 19*s* *a* 25*s* 6*d*.

Barrelling Cattle.—Last week's prices were fully supported; probably a liitle better price was obtained on some lots. Mess, 24*s*; No. 1, 22*s*; No. 2, 17*s*.

Stores.—Yearlings $4.50 *a* 5.00; two year old, 7.50 *a* $13; three year old 13 *a* 21.

Sheep.—Ordinary at 9*s* *a* 10*s*; middling, 10*s* 6*d*, 11*s* 3*d*, and 12*s*; better qualities, 12*s* 9*d*, 13*s* 6*d*, and 15*s*.

Swine.—A lot of old barrows, selected, and a lot of large shoats, selected, were taken at 6; several lots of shoats, to peddle, at 5 for sows and 6 for barrows. At retail, 5½ *a* 6 for sows, and 6½ *a* 7 for barrows.

Poetry.

CHRISTIAN DEVOTEDNESS.

BY BERNARD BARTON.

"No man that warreth, entangleth himself with the affairs of this life, that he may please Him who has chosen him to be a soldier."—2 Tim. ii. 4.

He who would win a warrior's fame,
Must shun, with ever-watchful aim,
Entangling things of life;
His couch the earth; heaven's arching dome
His airy tent; his only home
The field of martial strife.

Unwearied by the battle's toil,
Uncumbered by the battle's spoil,
No dangers must affright,
Nor rest seduce to slothful ease,
Intent alone his Chief to please,
Who called him forth to fight.

Soldier of Christ, if thou wouldst be
Worthy that epithet, stand free
From time encumbering things;
Be earth's enthralments feared, abhorred,
Knowing thy leader is the Lord,
Thy chief the King of kings.

Still use, as not abusing, all
Which fetters worldlings by its thrall;
With fame, with power, with pelf,
With joy or grief, with hope or fear,
Whose origin and end are HERE,
Entangle not thyself.

These close enough will round thee cling,
Without thy tightening every string
Which binds them to the heart;
Despise them not! this thankless were;
But while partaking them, prepare
From each and all to part.

[From the Philadelphian.]

THE MEN OF PLYMOUTH.

To my Brother at Falmouth, Mass., on receiving from him a piece of the Plymouth Rock.

For this, from granite cliffs that hem
The Old Bay State, my brother, thanks;—
I prize it more than curious gem,
Or cluster from the coral banks;
It minds me of the love I knew
In boyish days, and speaks of you.

This fragment from New England's shore,
Of noble spirits telleth me;
I see them now!—those men of yore—
The elder sons of liberty!
They tread this soil as once they trod,—
Exiles for chainless mind and God.

These are the iron men that broke
Ground where the Indians' war-fire curled;
These spurned the princely, priestly yoke—
These are the fathers of a world.
O men of God's own image, say,—
Can glorious men thus pass away?

No, never!—Send expansive sight
From Labrador to Carib's sea,—
That vision, so sublime and bright,
Of regions teeming with the free,
Shows but the influence of the men
Who sought the sands of Plymouth then.

A thousand spires that look above
A thousand towns where plenty reigns,—
A people knit by virtuous love,
Who course those streams and till those plains,—
We point to these, and proudly cry,
Can minds that wrought such doing, die?

No, never!—Each traditioned spot
Tells where they wept, or sank to rest;
Yet were such silent, or forgot
The place their pilgrim footsteps pressed—
Their names should live, nor Time would mock
The record of the Plymouth Rock. W. B. T.

Miscellaneous.

FOR ZION'S HERALD.

THE SABBATH.

NO. XIII.

MEANS OF PROMOTING ITS OBSERVANCE.

Mr. Editor—Having investigated the evil, against which these numbers have been directed, and some of its inevitable results on society, it only remains to suggest means by which it may be remedied, and solicit their universal adoption. To this point, much time and paper might be profitably devoted; but, as I have already extended these remarks far beyond my original design, and, perhaps, exhausted the patience of your readers, I shall conclude with this number, in the following plain suggestions:—

1. The means which seems first, both in point of order and importance, is *example*. Without this, but little can be done. While professing Christians and Christian ministers continue in the practice of breaking the Sabbath, in some, or all of the before mentioned ways, the evil will strengthen and accumulate, whatever exertion may be made to prevent it, notwithstanding. This lies at the foundation of all successful effort. The reform must begin with Christians. They are the light of the world. 'Tis theirs to show us how to live, not more by abstract theory, than living example. On them every eye is fixed. One baptized Sabbath-breaker, furnishes an apology for a whole neighborhood. He is made the criterion of conduct, and quoted, as ample authority, for the most flagrant excess. Let all Christians, therefore, who have the least regard for the honor of God, the interests of his cause, or the salvation of souls, set an example of keeping holy the Sabbath. The retrograde of morality, and the appalling anarchy and confusion of the times, urge this duty upon us with an awful eloquence. They speak a language which, however unintelligible to the graceless philosopher, to the Christian is as distinct as the voice of God. As I have said before, I say again, the Sabbath is the great conservator of morals. Abandon this, and farewell to public worship, to the Bible, to religion, to hope, and to God! All that is illusive in theory, painful in experience, abominable in practice, degrading in feeling, oppressive in government, or digraceful in ignorance, would come upon us, like a desolating flood, and cover us with unparalleled infamy. That Christians are prepared for such a catastrophe, I do not believe. Every man, then, to his post. Agreeable or disagreeable, profitable or unprofitable, convenient or inconvenient, keep the Sabbath. Have you been accustomed to ride from parish to parish, on this day, do it no more, without first kneeling before God, with your Bible in your hands, and asking him if it be right. There is too much Sabbath-breaking in this way. How many ministers are there, who spend the Saturday with their families, or in their studies, and Sunday morning rise and shave, clean their boots, and gravely ride several miles to preach, and, after preaching, ride home again, and all this to save a little time on Saturday and Monday. They may think that this is not breaking the Sabbath, because they are ministers and are going to preach, (perhaps against the sin of Sabbath-breaking,) but if it be not, this is a term without meaning. O that ministers would ponder this subject before God. It lies near the foundation of the grand superstructure they are aiming to build. Without it, scarce a stone has been laid, and with its abolition the whole work will cease.

Have you occasionally journeyed, or visited on the Sabbath, or openly broken the day in some other way, do it no more, without asking the special blessing of God. Go into your closet, before commencing the exercises of the day, and beseech God to deliver you from all evil, and attend you by his Spirit, while you most *piously* violate his Sabbath, abuse his goodness, contemn his authority, and set the world an example of baptized effrontery. But if conscience disallows of imploring the divine blessing upon your work, for God's sake, for religion's sake, for a perishing world's sake, abandon it,—abandon it entirely, and forever. If conscience condemn you, how much more will God!

But, by example, something more is meant than abstaining from open, habitual Sabbath-breaking. It embraces keeping the Sabbath holy. Whatever may be implied in this, I refer particularly to attendance on the public worship of God. This is a positive duty, no less incumbent than those I have been considering. Attendance on the public worship of God, I say, not when the weather is mild and pleasant, or in the *afternoon* merely, but as often as we can, *not conveniently*, but as often as we *can possibly*, with a conscience in reference to our health and other duties. O, how different would be our congregations, should this practice be universally adopted!

2. Another means, to be used, is preaching and lecturing on the subject. A mere, casual reference to it, in preaching, is not enough. Nor is it enough, to treat of it in the abstract. It is a prevailing sin, a sin of every congregation, and of disastrous results, and requires the zeal and eloquence of the pulpit to suppress it. Let the pulpit rouse from its slumbers, and come directly home to the hearts of the people, not on the ground of expediency, or human economy, but of Divine command, enforced by the solemn and awful sanctions of others, the violation of which is more abhorrent to finite feelings, and the effect will be immediate and powerful. One united and simultaneous appeal, from every pulpit, would be like the shock of an earthquake to the whole confederacy. Alarm would pierce every heart, the haunts of Sabbath-breaking iniquity would soon be deserted, the temples of God thronged, and the heaven-honored day redeemed. O that we were inflamed with the spirit of this work. It is a great and holy work. It stands first on the list of holy enterprize. Sabbath-breaking is the sure harbinger of mischief,—the inlet to almost every vice. Who learns to drink, to swear, pilfer, gamble, and fight more readily than those addicted to this sin? This is the school in which our convicts receive the rudiments, if not the finishing touch of their education. Let ministers, then, try to feel the magnitude of this evil, and their obligation; and feeling, let them preach, lecture, and pray, till victory crowns their effort.

3. Another, and not the least important, means, is the circulation of tracts and papers on the subject. The efficiency of this means has been been very gloriously demonstrated on other subjects, and will be on this whenever adopted. The Sabbath school is a very appropriate organ, through which to give circulation to such works.

Mr. Editor, can you not say something which will put this machinery in operation? Make an effort. I do not wish to oppress you with great and popular subjects, many of which seem to have a place in your mind; but if you could devote a little of your time and paper to this, you would, doubtless, have your reward. We want excitement—an excitement, Sir, on this point; and we must have it. The waters are stagnant, and need motion. The atmosphere is turbid, and must be purified.

Other means might be suggested, but these must suffice. My paper is nearly exhausted, and the mail is at hand, so I must leave the subject. I hope, however, it will be resumed by an abler hand, and echoed from mountain to mountain, and from valley to valley, till every heart feels, and we all learn to *Remember the Sabbath day, to keep it holy.* J. Porter.

East Greenwich, R. I., Oct. 30, 1835.

Napoleon never shrunk from the allusions to his origin; and an adroit reference to his early life was one of the surest modes of conciliating him. At the famous interview at Erfurt, when dining with the Emperor of Russia, and an *elite* of kings, he began a sentence with,—"When I was an ensign in the regiment of la Fere." M. de Bausset, who stood facing the royal diners within a few feet, tells us, that these words produced a lively emotion among the crowned heads. A shudder, we suppose, ran from one end of the line to the other, to think of the lump of illegitimacy they were cringing to.

RECENT ANECDOTE.

By the rules of the University of Glasgow, the students must attend in the College Chapel for divine worship on each Sabbath day. The students there, as in every institution of the kind, were of all ranks, as it regarded respectability and principle. Some had drunk deep into infidelity, and these, viewing religious worship as the *nugæ* of the age, and a loathsome, contemptible thing, often found means—after answering to their names at roll call—to escape from the intolerable penance of religious services.

One Sabbath day, Mr. B. and Mr. C. had already eloped, and, getting to the college gate, were contemplating the most pleasant way of killing a Sabbath day, when Mr. A., a nobleman's son, and two others of the same infidel principles, having also escaped, saluted them with—

"How shall we spend the day?—Let us hasten from this spot, or we shall be clapt up again with these psalm-singers, to growl lulluba or whine like Bedlamites, till our heads are turned. Whither shall we direct our course?"

Mr. C. proposed that they should go and hear Dr. Chalmers preach.

"Chalmers! Chalmers?" said Mr. A.; "the crazy man, whom the *mobile vulgus* run after? Why, he is a mad fanatic, run seeking for the little mouthed popularity of weak minds. Poh! go and hear a religious fool or knave, or perhaps both! No, no, let us go to the green, and get a stroll and a laugh at the high-dressed weaver girls who will be there on a Sabbath morning.—Let me tell you, my hearties," added this youth, "the sound of the classic Clyde is worth all the preachments of a bushel of Dr. Chalmers! And its beautiful banks have something so romantic, I never go but I immediately wish to write poetry. Come, chums, let us on."

"But Mr. A.," said C., "have you ever heard Dr. Chalmers?"

"Never," was the reply; "but so much is said about him, I believe he is mad. They tell such ridiculous things about him, I would laugh all the time, if I were hearing him, by thinking of their fanaticism! Come, let us go to the green, or to the country, or any where else, provided only it be away from these superstitious groanings."—This he spoke mimicking the nasal sectarian twang.

"We may find as much amusement in hearing him, nevertheless," rejoined C., "as in going into the country. Besides, my friend, let us condemn no man unheard. And be it known to you, my comrades, that Dr. Chalmers stands as high as a scholar as he does as a preacher. He is reported to be a profound mathematician; versed in all science, and withal really eloquent. Let us hear him ourselves—and then for a laugh, a cry, or a jest, *ad libitum*."

The party ultimately agreed to go and hear Dr. Chalmers preach. On arriving at his church, they found it crowded within, and a great multitude standing without. Our students, however, elbowed on, and just got within the door, when they heard Dr. Chalmers announce this text, with peculiar emphasis—"*I am not mad, most noble Festus!*" This passage, so unexpected, and rendered so striking to their minds by their former conversations, arrested their attention.

They heard the conduct of Jesus Christ and his most zealous apostle powerfully delineated; the opposition, contempt and sneers of the ungodly and profane, which they had to suffer, when laboring and striving to promote the holy cause of God, and the salvation of the souls of perishing sinners. The appeals which were afterwards made by the preacher to the consciences of his hearers, were irresistible. Amidst the weeping concourse, the hearts of our students were completely melted down. Their conduct appeared to them *black* and *hell-deserving*.

Stung with remorse, they withdrew at the close of the public worship—and retired to pray. They hastened again to church in the afternoon, to unite in public worship. They became penitent. They were converted, and became members of the visible church of God, hoping and preparing for a better inheritance in the church triumphant.

The above is no fiction. The circumstances were well known, and commonly reported, when the writer was at Glasgow College a few years ago.

A LAY OF THE OLDEN TIME.

The warrior came from the tented field,
In the pride of his young renown;
He hung on the bough his tattered shield,
And flung his helmet down;
His dinted sword was cast aside,
And he loos'd his steel-link'd vest,
And gazed awhile with a warrior's pride
On the scars that marked his breast.

"Farewell, my sword!" said the warrior then,
"Thou hast served me well and long,
In the strife of lion-hearted men,
In the fierce and mingled throng;
And where thy blade hath flashed on high,
Red blood hath flowed like wine,
On the sunny fields of Italy,
And the plains of Palestine."

Bright Summer came, and the Sun-god's eye
Looked down on a quiet spot,
And silver'd the stream that murmur'd by
A sweet vine-covered cot.
That cot was the home of love and joy—
There the warrior clasped his bride,
And the father gazed on his fair-haired boy,
With all a father's pride.

Still hangs his shield on the olden bough,
And his casque is flung beneath,
And he tastes a purer pleasure now
Than he found on the field of death.
A prattling child and a happy wife
Beguile the soldier's cares—
No more he pants for the bloody strife,
His love, his heart is theirs.

"THE DEUCE."

"*Cœlebs in search of a wife*," was compelled to take shelter from a shower, in a late pedestrian excursion, under a hospitable roof, in Connecticut. Here his attention was fixed upon one of the fairest daughters of New-England, whose dress and manners were such, as to correspond to her person. "If the soul and mind prove as fair as their habitation," said he to himself, "why need I seek further?" At this moment the words, "*The Deuce*," fell from her lips, and scattered his incipient air-castle to the winds. "True," says he, "L. is not aware that *The Deuce* is synonymous with *The Devil*; but that *one word* shows, that she is more familiar with low life, and vulgar ideas, than her appearance would indicate; it will be of no use to make any further inquiries in relation to her."

This incident is introduced for the moral it should convey. How often one ill-advised expression *may* change the whole future course of a person's life. And how many young men and young women allow themselves in the use of expressions, which, to say nothing of their estimation in the sight of God, can *in no case*, be of any possible advantage;—but which may, when little suspected, degrade them in the opinion of persons whose esteem might have been of incalculable advantage. Perhaps Cœlebs in this case may have judged too hastily—but the habitual use of *one* such expression is not often a solitary failing; and like a rock, raising its head above the water, it seems to say to the curious navigator,—"Stand off! beware of the shoals you cannot see."—*Cœlebs Himself.*

PROFESSOR THOLUCK.

The name of Dr. Tholuck is very familiar to us all as a professor and commentator. It is desirable, that Americans should inspect his character more nearly, as a laborious missionary-preacher. His eloquence is such as to draw crowds, and his discourses derive a great lustre from the circumstances in which they are pronounced, in a famous University, as part of the academic service, and under the frowns of a host of baptized infidels. The following is from the peroration of a sermon from Luke xxiii. 39, 43, preached at St. Ulrick's Hall, and printed last year. The translation is carefully made, but after all, will leave an imperfect impression of his burning eloquence.—*N. Y. Observer.*

TOO LATE.

Sinner! so long as thou standest on *this side* the grave, it is never too late for thy repentance. Such is the holy comfort which streams from Christ's words on the cross. It is too late! O word of horror, already fallen like God's thunder on many a heart of man. See that father, who rushes out of a house in flames, thinking that all of his beloved ones are around him. He counts—one dear head is yet missing—he flies back—*It is too late!* is the moaning sound that strikes his ear. The walls falls in, amidst a rushing stream of flame, and he sinks lifeless to the earth.

But who is this that presses through the gloom of the night on a breathless steed? It is a prodigal wanderer, in the way of sin; he would fain hear, from the lips of his dying father, the words,—"I forgive thee." Look! he has reached the place—yet a moment, and he has reached the door. *It is too late!* shrieks the voice of his mother. Those lips are dumb forever! and he falls, swooning in her arms. Behold, you, that victim on the bloody scaffold—and that headsman, who whets the murderous steel. The multitude stand, hushed, and shuddering. But, lo! who is he that yonder comes in sight, on the distant eminence, making signs of joy? It is the king's courier. He brings a pardon! He comes nearer and nearer. "Pardon, pardon!" resounds, first softly, and then with increasing loudness among the crowd. *It is too late!* That guilty head has fallen!

Yea, how fearfully, since the earth has stood, has rung upon many a human heart that penetrating sound,—*It is too late!* O who can depict to me the consternation that shall be, when on the limit which divides time from eternity, the voice of the righteous judge shall utter,—*It is too late!* Long have the wide gates of the kingdom of heaven stood open; long have its messengers cried, one after another,—"*To-day! to-day!* if ye will hear his voice." O man! man! how shall it be, when these gates shall once be shut, with dread clangor,—*forever?* Therefore strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able: when once the Master of the house be risen up, *and hath shut too the door*, and ye begin to stand without, and to knock at the door, saying,—Lord, Lord, open unto us; and he shall answer, and say unto you,—I know not whence ye are.

An association of gentlemen of Boston and vicinity has recently been formed for the purpose of producing and manufacturing Silk. The New England Farmer states that the capital stock of the company is $100,000; and that they have purchased a large tract of land in Framingham, twenty miles from this city, on the Worcester Railroad, and that they have 100,000 trees of the White Mulberry, and 10 to 20,000 of the Morus Multicaulis trees, which are to be immediately set out. They have made a selection of an unrivalled location, and there is every reason that the Silk business, under the direction of the gentlemen interested, will succeed, and be a source of profit to themselves, and a great benefit to the country. A plantation of 150 acres of White Mulberry trees, at six years of age, will produce 20 to 25,000 pounds of raw silk annually, which, at $4 per lb. will amount to the enormous sum of $100,000.

POOR PAY, POOR PREACH.

General Charles Scott, of the revolutionary army, afterwards Governor of Kentucky, became a prisoner of war at the surrender of Charleston, S. C., in 1781. His health became so bad that he obtained his parole; and having procured a horse and chair for himself, and a horse and chair for his servant, put some provisions and a bottle of spirits into the chair-box, (for there were few houses of accommodation on the road he was about to travel,) the General was placed in his small carriage, and set out for his native State, Virginia.

On his march to Charleston, he acquired the knowledge of a remarkably cool spring, about twelve or fourteen miles from the city, encompassed by a fine shade, and not more than a hundred yards from the road. He ordered his servant to drive to the spot, which was soon found. As the General was so feeble that he could neither walk nor stand alone, his servant spread his cloak upon the grass, took him from his chair, and laid him down to rest.

The British commander had sedulously prohibited all communication to the American prisoners, either by letters or newspapers, in consequence of which it was extremely difficult to learn what was going on. Gen. Scott was desirous to know if the Americans had any force in the field in that quarter of the country, and if so, to learn their strength and position. He ordered his servant to keep a lookout, and if he saw any person passing along the road, to hail and ask him to come to the spring. After some time, the servant remarked to the General, that he saw a dirty looking Indian coming up the road. "Direct him to come here," said the General. He did so, and something like the following dialogue ensued:

General. How do you do?
Indian. Oh, how do?
Gen. Where have you come from?
Indian. From the Lower Catawba town.
Gen. Where are you going?
Indian. To the Upper Catawba town.
Gen. What are you going there for?
Indian. I am going to preach.
Gen. Aye, so you preach, do you?
Indian. O yes, me preach sometime.
Gen. Well, do they pay you any thing for preaching?
Indian. Yes, little,—twenty shillings—each town pay me twenty.
Gen. Why, that is very poor pay!
Indian. Aye, and very poor preach, too!

The General was so well pleased with the prompt and candid reply of the Indian, that he burst into a fit of laughter, and for a long time could not restrain himself. When he became composed, he discovered that he had got into a considerable perspiration, which he had not felt before since his sickness. The bottle of spirits had been put into the spring, to cool; the provisions were taken out of the chair-box; the General and the Indian ate and drank together, and the General has been heard to declare, that he ate and drank with a better appetite than he had done since he had been a prisoner. He was helped into his chair again, pursued his journey, continued to improve in health, and when he arrived at his residence, Petersburg, he was perfectly restored to health.

Gen. Scott has often said, that this adventure with the Indian saved his life; the incident was so novel, and the acknowledgement of the Indian so simple and frank, it cheered him up, and the recollection of it caused him to laugh frequently, as he travelled homeward, with gloomy thoughts, brooding over the misfortunes of the American cause. It was the first time General Scott had ever heard the comparison, and he believed the present adage of "poor pay, poor preach," had its origin in the manner here described.

A. L. HASKELL & CO.

WHOLESALE and Retail dealers in Furniture, Feathers, Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock Square—have on hand, and will continue to keep constantly for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can but please the purchaser, viz:—Secretaries, Dressing Cases, Bureaus, Grecian, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas, &c., Sofa Bedsteads, Cribs and Truckle Bedsteads, Mahogany and stained-wood Cradles, Fancy and common Chairs, Cabinet Chairs, Wash Stands and Toilet Tables, Counting Room and Portable Desks, Looking Glasses, Brass Fire Setts, Brass Time Pieces, Wooden Clocks, Bellows and Brushes.

Mattresses—Double bordered best Spanish hair, double bordered Russian hair, single bordered Russian Hair—different qualities and prices.

Feathers—Best Northern Live Geese, Southern and Western do.; Russian of various kinds—all of which are warranted free from smell and moths.

Beds—Feather Beds, of different qualities and prices; Bed Ticks, Pillows and Bolsters, ready made.

*** Every article sold, warranted equal to recommendation. Business personally attended to, and all favors thankfully received. tf Nov. 11.

SCHOOL TESTAMENTS.

THIS day received, a large lot of School Testaments, on good paper and type, (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the market, and will be sold at a very small advance on the cost of manufacture. Also, a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices. RUSSELL, SHATTUCK & CO.
Nov. 11. 121 Washington street.

FRANKLIN SEMINARY.

NEW MARKET, N. H.

THE Winter and Spring Term, of this Seminary, will commence November 30, 1835, and close April 14, 1836.—This Seminary is furnished with a new and extensive Apparatus for Astronomy, Philosophy, Geography, and Chemistry, and a Cabinet of Minerals in Geology, Mineralogy, and Conchology, of about seven thousand Specimens. A full Course of Mathematics will be taught.—Physical Astronomy, embracing a full course of Eclipses, Transits, and Occultations will be given.—A class in Architecture, for the purpose of teaching the use and application of Mathematical Instruments in protracting any Mechanical Figure, will be particularly attended to.

The French, Italian, and Spanish Languages, will be critically taught.

As it is designed, at this Seminary, to give a full course of English Education, both theoretical and practical, every facility will be placed before the Student to accomplish it.

A full Course of Lectures on Science will be given, during the term, by the Principal.

Ladies and Gentlemen are respectfully invited to call and see the Cabinet of Natural History.

About 200 Students have attended the past year.

AMASA BUCK, *Principal.*
BENJAMIN DOE, *Teacher in Mathematics.*
MARGARET EWINS, *Preceptress.*

New-Market, Oct. 30, 1835

WHITTIER & WARREN.

WARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock Square, (opposite Faneuil Hall,) Boston. tf Sept 9.

EMERSON'S ARITHMETICS.

THE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full development of its higher operations.

The three books are the result of five years' labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are Professor Joslin, of Union College, Schenectady; Professor Pierce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second, and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Macintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by RUSSELL, SHATTUCK, & CO., Boston. Oct. 28.

TRUSSES.

THE Subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses, of every description, and has now taken a Shop No. 3, in Scollay's Buildings, up stairs, opposite the estate formerly Gardner Green's and near the N. England Museum, Court-street, having for 18 years past, been engaged in the manufacture and making use of these Instruments, and had an opportunity of witnessing numerous distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years,—and within two years has applied several hundred Trusses to individuals, which have given the most satisfactory relief, and in many cases produced an entire cure—he is now confident he can give every individual relief, who may be disposed to call on him. Separate apartments are provided for the accommodation of individuals calling at the same time, and he has every facility for fitting these important articles.

Trusses repaired at the shortest notice.

*** Refer to Dr. J. C. Warren, Boston—Dr. Walker, Charlestown—Dr. Robbins, Roxbury.

J. F. FOSTER.

Nov. 11. tJ1

BOTANIC INFIRMARY.

Let the Sick read and attend!

THE subscriber would give notice to the public generally, and to his friends particularly, that he has opened a Botanic Infirmary in Methuen village, Mass., where he will be happy to receive and attend upon any who may favor him with their patronage.

The subscriber feels confident, from his own experience and observation, that the Thomsonian system is in itself sufficient to meet every disease, and every exigency to which human nature is heir. He has seen fever—that scourge of mankind—bow and submit to the powerful effect of vegetable remedies, in the short space of *twenty-four hours*. If any doubt, let him come and see,—and if the system, upon trial, prove good, advocate it; but if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all her time in attendance upon the female patients, who may repair to the Infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale at the Infirmary, among which are the following articles, viz.—Restorative Syrup, Rheumatic Drops, Vegetable Powders, Valuable Bitters, Rheumatic Linament, &c. &c.

Oct. 7. 3mos. L. H. BENNETT.

SETH GOLDSMITH, *BOOK-BINDER*,

Franklin Avenue, second door on the right from Court-st.

*** **Old Books Rebound at short notice.**

Nov. 11. †3t

TERMS OF THE HERALD.

1. The Herald is published weekly at $2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, $2 50 will be charged, and $3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the NewEngland, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications on business, or designed for publication, should be addressed to Benj. Kingsbury, Jr., post paid, unless containing $10.00, or five subscribers.

5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.